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POETRY.

From the Lady's Book of Flowers and Poetry.

LEGENDS OF FLOWERS.

BY LUCY HOOPER.

The following lines refer to some old fanciful ideas attached to the opening of flowers. In the Romish Church such events were carefully noted down, and every flower blossoming on a saint's day was considered to bloom in honor of that saint.

Oh, gorgeous tales, in the days of old,
Were linked with the fairy flowers,
As if in their fairy urns of gold,
Beat human hearts like ours.
The nuns in their cloister, sad and pale,
As they watched soft buds expand,
On their glowing petals traced a tale
Or legend of Holy Land.
Brightly to them did thy snowy leaves
For the sainted Mary shine,
As they twined for her forehead vestal wreaths
Of thy white buds, Cardamine!

The Crocus shone when the fields were bare,
With a gay rejoicing smile;
But the heart that answered Love's tender prayer
Grew brightened with joy the while:
Of the coming Spring and the Summer's light
To others that flower might say,
But lover welcomed the herald bright
Of the glad St. Valentine's day:
The Crocus was hailed as a happy flower,
And the holy saint that day
Poured out on the earth their golden shower
To light his votaries' way.

On the day of St. George, the brave St. George,
To merry England dear,
By field and by fell, and by mountain gorge,
Shone Hyacinths blue and clear.
Lovely and prized was their purple light—
And 'twas said, in ancient story,
That their fairy bells rung out at night,
A peal to Old England's glory.
And sages read in the azure hue
Of the flowers so widely known,
That by white sail spread over ocean's blue,
Should the Empire's right be shown.

And thou of faithful memory,
St. John, thou "shining light,"
Beams not a shining torch for thee,
The scarlet Lychmis bright?
While holy Mary at thy shrine,
Another pure flower blooms,
Welcome to thee with news divine,*
The Lily's faint perfume.
Proudly its stately head it rears,
Arrayed in virgin white:
So Truth, amid a world of tears,
Doth shine with vestal light.

And thou whose opening buds were shown
A Saviour's cross beside,
We hail thee, Passion Flower, alone
Sacred to Christ who died.
No image of a mortal love,
May thy bright blossoms be
Linked with a passion far above,
A Saviour's agony.
All other flowers are pale and dim,
All other gifts are loss;
We twine thy matchless buds for him
Who died on holy cross.

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* The Lily blooms about Annunciation Day.

[We had placed the two numbers of the Lincoln Republican in the hands of the printer, and were about to prepare a heading for them, when we found that we had been anticipated by the Banner of the Cross, whose introductory remarks we annex.]

"Calvin on Episcopacy.—We observe in the *Lincoln* (N. C.) *Republican* of the 10th ult., a letter from the Right Rev. L. S. Ives, D. D., in reply to one which had previously appeared in that paper from the Rev. Dr. Miller, of Princeton, denying, in very unbecoming language, an assertion made by the former, that Calvin had entertained and expressed views favorable to Episcopacy. It appears that while Bishop Ives was on his last visitation to the village of Lincolnton, he preached a sermon preparatory to confirmation, in which no allusion was made to other denominations. This discourse was made the foundation of a subsequent scurrilous attack upon the Church by a young Presbyterian minister who happened to be present; and on the bishop's return through the place, he was requested to deliver a course of lectures on the claims and views of the Church, to which he consented. In one of these lectures he stated that 'Calvin was favorable to Episcopacy, and that he endeavored to obtain it from England.' Our Presbyterian tyro being either deficient in the learning or courage necessary to contradict this, forthwith addressed their great champion, Dr. Miller, who, nothing loth, soon despatched an answer, which will be found below, together with the reply of Bishop Ives. We need not say that the latter triumphantly vindicates and establishes the correctness of his assertion, and that, too, in a dignified and Christian spirit, which contrasts most remarkably with the letter of the former."

PRINCETON, Sept. 8, 1841.

REV. AND DEAR SIR:—Your letter reached me four days ago, and would have been answered immediately, had not inferior health, united with the infirmities of age, together with an unusual press of duties, rendered it impracticable.

Bishop Ives, you may rely upon it, has been practising deception upon his hearers. There is no ground for the allegation which he has made. The following considerations will, I think, satisfy you that the story which has been again trumped up and palmed upon the weak and credulous, has no foundation but in their own minds.

1st. I am somewhat familiar with the works of Calvin, and have tried to make myself acquainted with all the documents relating to that illustrious man to which I could obtain access, and I have never seen any evidence which so much as looks like the fact which Bishop Ives alleges; nor do I believe that the least evidence of such a fact exists. He has vamped up an old fable, continued by prejudices and folly, and renewed from time to time with that reckless disregard to historical truth with which blind bigotry is so often chargeable.

II. It is impossible to suppose what Bishop Ives alleges to be true, without considering Calvin as either a knave or a fool, or both; for he declares in many different parts of his writings, dated at different times, that he considered the parity of ministers, and the identity of Bishops teaching Elders, as founded in the word of God, and of course as resting on divine authority; and in a letter *ad quendam Curatum* found in his Epistles, page 386, he declares in the most solemn manner, that in conducting the reformation in general, he had been governed merely by *God's word, which is the only rule by which it is to be ordered, and lawfully defended.*" Now that a man should write in this strain in his Institutes, and in a number of other works, appealing to the Bible for the defence of his *Presbyterian system*, and be at the same time writing to England, requesting the bishops there to assist him in setting up an opposite system, is one of the most incredible things that can well be imagined. We cannot suppose it without considering him as both an unprincipled and foolish man.

III. Again, if such a man as Calvin had seriously applied to the English Bishops to ordain him, can any intelligent man believe that they would have refused him? No, it is certain that they would have eagerly caught at the request, and been desirous, and even anxious to exhibit such a triumph over an illustrious Presbyterian—or rather over his principles. Besides,

IV. There was no necessity for Calvin's going to England to receive Episcopal orders. There were several men on the continent who had been *Romish bishops*, who became Protestants. These could easily have given him orders in the prelatical way, if he had wished to receive them. It would have been both ridiculous and dishonest for Calvin to plead *necessity* for establishing the Presbyterian system, not a *shadow* of which necessity existed.

V. What temptation had Calvin to reject prelacy upon any other principles than a conscientious conviction of its unscriptural character? Every one knows that if bishops had been thought of in Geneva or France, *he* would have been, unquestionably, the first man selected to put in the office. If he had wished to wear a mitre, no intelligent person can doubt that it was within his reach. All his early habits and all his old prejudices were in favor of prelacy. Why did he resist and turn away from them all? I am amazed at the folly as well as at the disingenousness of those who talk as Bishop Ives does on this subject.

New York, Oct. 21st, 1841.

REV. AND DEAR BROTHER,

Your letter should have been answered on the day I received it, had it not found me in the House of Bishops, engrossed with the most urgent duties. Our Convention having yesterday adjourned, I am this morning, although much exhausted, at leisure to communicate the required information.

It grieves me, not a little, on account both of Christian *charity*, and of that *truth* in which Christian charity is said specially to rejoice, that Dr. Miller should have thought it necessary to use such asperity, and positiveness of assertion, in his communication. As to the Doctor's asperity, I shall say nothing, but in prayer to God, that he may be brought to a better mind. In regard to his *positiveness of assertion*, I say the following.

My *first* position was that "Calvin favored Episcopacy." In support of it, I adduced Calvin's own words. And, now, that the people may see that I was guilty of no unfairness, I here repeat what he says on the point.

1. In his commentary upon I Tim. iv. 14, a passage so much relied upon by Presbyterians—he gives an interpretation, which makes it perfectly consistent with the *Episcopal* character of Timothy.

2. In his commentary upon a text in the Epistle to Titus, he uses this language—"We learn, also, from this place, that there was not then such an *equality* among the ministers of the Church, but that some *one had the pre-eminence in authority and counsel.*"

3. In his commentary on Gal. ii. 9, he represents it as "highly probable that St. James was *prefect* of the Church of Jerusalem." Now, a prefect is a chief and permanent ruler of others.

4. In a letter to an old friend, who had become a bishop in the Church of Rome, (see DURELL's *View of the Foreign Reformed Churches, page* 162,) Calvin expressly recognises Episcopacy as of *divine* institution. His words are:—"Episcopatus ipse a *Deo* profectus est. Episcopi munus Dei authoritate constitutum est et legibus definitum:"—"He who is made a bishop proceeds from God himself. The office of Episcopacy was established by the authority and regulated by the laws of God."

5. Finally, in his work *De Necessitate Reformandarum Ecclesiarum*, Calvin holds this remarkable language:—"If they will give us such an hierarchy, in which the bishops have such a pre-eminence as that they do not refuse to be subject unto Christ, &c., &c., then I will confess that they are worthy of all ANATHEMAS, if any such shall be found, who will not reverence it, and submit themselves to it with the utmost obedience." (*See Joannis Calvini Tractatus Theologici Omnes, in unum volumen certis classibus congesti, &c. page* 69.) The length of this and other passages have prevented my giving the original. The translation, however, I believe, will be found faithful.

The above testimony from Calvin's own pen, I shall not hesitate to consider sufficient with all candid persons, to justify my declaration that Calvin *was favorable to Episcopacy*.

My *second* position was that *he endeavored to obtain Episcopacy from the English Church*. My reasons are as follows:

1. Calvin desired, as is manifest, to retain the Episcopal regimen in his system of Church government. See his explicit language in the Confession of Faith, which he composed in the name of the French Churches. In the articles drawn up by the delegates, of whom Calvin was one, to the Conferences at Worms, by order of Charles V., are the following words: "Our learned men have expressly yielded ordination to bishops." [See articles.] Calvin severely censures the clergy of Collen, for endeavoring to put their head bishop out of his place, inasmuch as he had declared in favor of reformation. [*Vide Calv. Epist., page* 517.] Writing to Ithavius, a Polonian Bishop, whom he styles illustrious, and reverend Lord Bishop, so far from advising him to lay aside his Episcopacy, he exhorts him *to consider what place he holdeth, and what burden is imposed upon him. Vide Johannes Calvinus illustri et reverendo Domino Jacobo Ithavio Episcopo Epist., page* 287.] In his Epistle to the King of Poland, Calvin expresses his approbation of all the degrees of the hierarchy of the ancient Church; and he seems to advise the king to introduce the system into his own dominions. [*Vide Calv. Sereniss. Regi Polon.*]

2. Having, by untoward circumstances, been unable to retain in the Genevan system the Episcopal regimen, Calvin made, as will appear from the following fact, an actual attempt at one period, to introduce the Episcopacy from England. This fact is related by the excellent and accurate historian Strype; a fact that has remained *unquestioned* for more than two centuries. "How Calvin stood affected in the said point of Episcopacy, and how readily and gladly he and other heads of the Reformed Churches would have received it, is evident enough from his writings and Epistles." (See *Strype's Life of Bishop Parker, page* 69, 70.) "They (the foreign Protestants) took such great joy and satisfaction in this good King (Edward VI.) and his establishment of religion, that Bullinger, and Calvin, and others, in a letter to him, offered to make him their defender, and to have bishops in their churches, as there were in England; with a tender of their service to assist and unite together." See *Strype's Memorials of Cranmer, page* 207.) This scheme seems to have been defeated by a forgery of the Papists. The last letter of Calvin on the subject was intercepted by Bonner, and Gardner, two Romish Bishops, who returned such an ungracious answer, as offended Calvin and led him to give up the project. This is affirmed in a paper in the *handwriting of Archbishop Abbot*, who was a *friend to Calvin*, and was apologizing for him in this very document; which was found in the archives at Lambeth. The subjoined is the Paper as published by Strype: (*Life of Parker, page* 70.) "Perusing," says the Archbishop, "some papers of our predecessor Mathew Parker, we find that John Calvin and others of the Protestant Church of Germany and elsewhere, would have had Episcopacy, if *permitted*. And whereas John Calvin had sent a letter in King Edward VI.'s reign to confer with the clergy of England about some things to this effect, (that is, getting the Episcopacy,) two popish bishops, viz: Bonner, and Gardner, *intercepted* the same; whereby Calvin's overture perished. And he received an answer, as if it had been from the Reformed divines, wherein they checked him and slighted his proposals. From which time John Calvin and the English Church were at variance in several points; which otherwise, through God's mercy, had been qualified, if those papers of his proposals had been discovered unto the Queen's majesty during John Calvin's life. But being not discovered until, or about the sixth year of her majesty's reign, her majesty much lamented they were not found sooner; which she expressed before her council at the same time in the presence of her great friends, Sir Henry Sidney and Sir Wm. Cecil."

From all this, it appears that Calvin was quite disposed to reform the Church on the ground of Episcopacy—that he deliberately offered to do so,—and that he finally proceeded on a different system from the difficulty, as he supposed—having been, in his view, repulsed in his application to England—of procuring bishops without yielding to the enormous exactions of the Church of Rome;—and hence, it appears, that I had abundant reason for both parts of the declaration—that *John Calvin was favorable to Episcopacy, and that he endeavored to obtain it from the English Church.*

I cannot conclude my present remarks, however, without furnishing a few passages from the admirers of Calvin, to show that I have not *misunderstood* the citations from his works above. Mons. Daille, a friend and *defender* of Calvin, writes thus explicitly:—"Calvin himself honored all bishops that were not subjects of the Pope, &c., such as were *the prelates of England*. We confess that the foundation of their charge is good and lawful, *established by the Apostles according to the command of Christ.*" [Bingham's French Church's Apology, &c.] Mons. De L'Angle, another of Calvin's followers, in a letter addressed to the *Bishop of London*, writes thus:—"Calvin, in his treatise of the Necessity of Reformation, makes no difficulty to say, that if there should be any so unreasonable as to refuse the communion of a Church that was pure in its worship and devotion, and not to submit himself with respect to its government, under *pretence* that it had *retained an Episcopacy qualified as yours is*; there would be *no censure* or rigor of discipline that ought not to be exercised upon them." [*Stillingfleet's Unreasonableness of Separation.*] Jacobus Lectius, a *Senator of Geneva*, and public reader in the University, writes, in a book dedicated to the Senate, &c., as follows:—"We maintain that those are true and lawful bishops whom St. Paul describes in his Epistles to Timothy and Titus; and we do not deny, but that there were such *formerly* in that great kingdom of Great Britain; and at *this very day*, there are such bishops there. Neither was there *any* of *our divines*, I think, who ever denied it to be a most ancient custom in the Church, *from the very times of the Apostles*; to wit, that *one should have the chief care of the Church, sitting, as it were, at the helm of the sacred ship.* And they professed, by their public writings, that it was mad-like to think meanly of the order of orthodox bishops, to whom therefore our men, and amongst them, Calvin, Bucer, Beza, and others, have deferred all manner of honor and affection." [See *Durell's View, &c., page* 169, 170.]

The good Bishop Hall, in his *Divine Right of Episcopacy*, part 1, sec. 2., meditating upon Calvin's views as contrasted with the Presbyterian hatred of Episcopacy in his own day, breaks out in the following strains:—"You hear how judicious and moderate Calvin's opinion was then; and had he been in your late pretended assembly at Glasgow, or this of Edinburgh, (you see,) what vote he would have given. How happy were it for your Churches if all among you, who so much honor his name, would as readily submit to his judgment. Sure I am, had it been so with you, you would have been as far from defying Episcopacy in holy professors, as you are now from truth and peace."

With these facts and reasonings before them, let the people of Lincolnton judge, *who has imposed upon* his auditors, or *readers?* For what has Dr. Miller been able to oppose to this unquestionable, *documentary proof?* Why, Dr. Miller's *bare assertion!*—the real *value* of which is well understood by those who are acquainted with his controversial writings. But I forbear;—praying that while you "contend earnestly for the faith once delivered to the saints," you may be governed by that "charity which suffereth long and is kind," and which requires, "that we *meekly* instruct those who oppose themselves."

The God of peace be with you.

Most truly and affectionately, your friend and brother in Christ, L. SILLIMAN IVES.

To the Editor of the Banner of the Cross.

Nov. 27th, 1841.

REV. AND DEAR SIR:

The enclosed letter was received yesterday. As a large portion of its contents will probably be interesting to the members of the Church, it seems proper to offer it to you for publication.

Your affectionate friend and brother,

H. U. ONDERDONK.

PERA, 14th September, 1841.

RT. REV. AND DEAR SIR,

A few days since I received from my very kind and attentive friend, Dr. Hale, of Boston, a few numbers of the "Christian Witness and Church Advocate." In that for May 21st, is a letter from Brother Southgate addressed to you, and containing much matter calculated to interest the Church in our important enterprise. There is, however, an error in regard to one point which needs correction, and as I (unintentionally indeed) was the cause of it, it is but proper that I should hasten to remove it. Some important MS. communications on the subject of Missions addressed to a friend of mine by a learned and devoted clergyman of the Church of England, who entertains sentiments in harmony with those of the able author of "Origines Liturgicæ," were handed to me for perusal. In one of them the writer mentions that his earnest desire to aid in reviving some portion of the Oriental Churches had induced him to offer his services to the Archbishop of Canterbury, in case no more suitable agent could be obtained. Circumstances led me to the belief that the Rev. Wm. Palmer, of Worcester College, was the individual thus offering himself, and I casually mentioned the supposed fact to Brother S. I have since discovered that I was mistaken. If, therefore, the former announcement should fall under the notice of Mr. Palmer, I could wish that he see this explanation also, accompanied with my deep regret that I should thus heedlessly have caused his name to be brought before the public in a matter with which it has no connection. It must have been extremely gratifying to you to ascertain that your tract on Episcopacy had been useful in bringing over a valuable addition to our body of clergy, and also that it was so highly prized by our interesting friend, Mr. Rassam, of Mosoul. The copy I had given him during the summer of 1839, while he was confined here for some weeks on a bed of sickness, when I was daily with him, conversing on the subject of the restoration of the Oriental Churches to unity and purity, and uniting with him in prayer, that God would graciously hasten the day when the breaches of Zion should all be repaired, and she should no longer be a mockery to her enemies. At the same time, at his urgent request, I presented him with "The Primitive Church Compared with the Prot. Epis. Church of the U. S.," by my kind friend Bishop Hopkins. I parted with the book reluctantly, as I valued it highly, and it was the gift of the author sent by himself with some others of his publications. But I could not withstand Mr. R's urgency, who was quite enamored with the volume, which he read repeatedly with great delight. I remember coming in one day when he was too weak to leave his bed, when he held it up to me, saying, Oh! it is a sweet book, a sweet book! Works in this spirit, he said, would be well calculated to conciliate, enlighten, and benefit the clergy of the churches in Mesopotamia. Indeed, if our friends in the United States knew how much good they might effect by sending us copies of useful theological works, written or edited by themselves, or such as they could conveniently spare from their own shelves, we should be far better supplied with instruments to work with. In the earlier years of our Mission we received a considerable number of volumes, but chiefly of a light character, such as religious story books and the like. As I prefer that my children should acquire their religious knowledge and have their religious ideas developed chiefly by reading the Bible and a few select standard works of the Church, very many of these I have already given away to passing friends or persons studying English. We see no reason hitherto to regret the course we have pursued. Our three oldest daughters have been led, through their own convictions of duty and desire for the privilege, with, we trust, duly enlightened minds and Christian affections, to come to the altar of their Saviour, and assume to themselves their baptismal vow. The first communion of the two younger was on Sunday last, when I administered the Holy Eucharist in our private oratory, at the same time to the Syrian Metropolitan of Malabar, (the same who formerly communed with Bishop Heber,) and to a bishop, priest, and deacon of another branch of the Syrian Church, (commonly called Nestorian,) together with a pious Bulgarian, member of the Greek Church, and Brother Southgate and wife, as well as my wife and oldest daughter. It was to me the most interesting and deeply affecting event that has occurred during my residence in the Levant. It was the harbinger, I humbly trust, of a brighter day for the Church of Christ. Grant us a share in your prayers, Rt. Rev. Sir, that all things may continue to advance according to this good beginning; that my children may continue to grow in the nurture and admonition of the Lord, leading after them the younger members of the family,—and that we may gain more and more the confidence, good will and brotherly affection of the ecclesiastics of the Oriental Churches, until the day shall come, when the heads of the various Episcopal Communions, in General Council assembled, shall settle the terms upon which unity may again be restored to the long dissevered members of the body of Christ. I am wandering from my theme, which is that of the importance of books, both large and solid works, and also more popular treatises on the history, polity, doctrines and discipline of the Church, both for our own special use, and also as gifts to others, who may desire or be willing to receive information regarding our institutions. The number of persons who understand English in these regions is far greater than is generally imagined. Among the Greeks it is the case with multitudes, and an acquaintance with it is greatly on the increase thoughout the East. Let it not be forgotten, that of all others English may be properly called the baptized tongue, from the abundance of excellent spiritual books in it, and the comparatively small number of those of a pernicious tendency. Happy will be the day when its prevalence shall be such as in a great measure to supersede the French, (now so almost universal,) that great vehicle of infidelity and immorality. Go into the two or three chief book shops here, and you will find a large portion of the volumes French romances, often of the most dangerous description. With the gradual extension of education in the East, a fondness for reading is also continually on the increase. Religious books translated often become objects of suspicion and meet with opposition, but almost any one may safely possess and peruse a volume of English. In regard to such works as those of Bishop Hopkins, some of your own, Dr. Chapman's Sermons, (which I have lent out with good effect,) and similar works, we wish them chiefly for the more intelligent clergy, and a few of the inquiring and influential laity. Single sermons, such as that of Dr. Jarvis' at the Triennial Meeting, are often very useful. The only copy I have ever been able to procure is all soiled and worn with frequent lending. We must despise no lawful means of removing prejudices, diffusing correct information, and conciliating good feeling. A dozen copies of your tract on Episcopacy, with the replies, rejoinders, &c., were given me at the Protestant Episcopal Press, New York, when I was last in the United States. I soon distributed them all, and, on my tour early this year, I discovered more than one case where they had produced a very favorable disposition towards our Church and her institutions. Three copies I forwarded by a distinguished German Professor, one of my most attached friends, to three of the leading Theological Professors in different German Universities. As there is now a tendency on the part of many in Germany, particularly in Prussia, (where the king especially favors the idea,) to draw nearer the Church of England, by obtaining Apostolic Episcopacy, may we not hope that your little treatise will contribute to this desirable result? The reading of it, I know, has helped to incline two or three German ministers living abroad to go to England for ordination. I should be glad of fifty copies of the separate Tract, of a few of the Tracts with the replies, of three or four of the last edition of your work on Regeneration, and of several of each of your Charges. Perhaps some of your Tract Societies, by your recommendation, might supply them.

Brother Southgate is fast recovering his accustomed health and strength, which suffered severely from exposure during his late very interesting tour in Mesopotamia, a tour from which we anticipate, with the divine blessing, the happiest results. He is now busily employed in preparing his journal to lay before the Committee. While the field of usefulness is opening upon us more and more, it is our hope and prayer that the Church at home may be constantly more and more inclined to act in its unity to sustain us in the very important and responsible station we occupy. We are not here as representatives of any portion of the Church, considered locally, or as to shades of opinion, separate from the rest, but to carry out the instructions we receive from the whole body. I cannot allow myself to doubt, that the more the enterprise in which we are engaged is investigated, the more it will approve itself to all the members of our Communion. I am aware that some at present think that our work is not sufficiently direct and decisive, and that others think that it is not in accordance with Catholic principles. Let the one class weigh more maturely the fact that we are not on heathen ground, but among churches as apostolically constituted, (however, at present, lamentably overgrown with superstition and abuses,) as our own; and the other, that we claim no right to exercise offices properly ecclesiastical among the members of these churches without the consent of their particular heads,—and they will meet, I think, in the sentiment that we are doing a good work and in the right way. The process may be somewhat slow, but it is the more sure. By caution in the outset we shall be less like to commit error or have to retrace our steps, and, when God's due time shall arrive, we shall be able to proceed with more vigor and fewer embarrassments, than if we had at once attempted much with little experience. Every day is furnishing new encouragements. Let the churches be frequent and fervent in prayer for us. Let them remember that each returning Lord's day they pray that God would "illuminate *all* bishops, priests, and deacons, with true knowledge and understanding of his word," not those of our own Communion alone, but those of Christ's holy Catholic Church throughout the world. Let us all pray earnestly for the peace and prosperity of Zion. Recommending myself particularly, Right Rev. and dear Sir, to your prayers, as one who has especial need, and begging to be remembered to my brethren of the clergy in your neighborhood,

I remain, very sincerely and affectionately, your servant in Christ, J. J. ROBERTSON.

COMMUNICATIONS.

For the Churchman.

SECTARIAN PRACTICES.

The Rev. Rector of St. John's, Brooklyn, in his letter to the Secretary of the Domestic Committee of the Board of Missions, published in last week's Churchman, objects to a Missionary Meeting on the ground of its being "a mode of proceeding until lately unknown in the Church, and introduced from the practices of sectarians." Granting that this is true—(which I do only for argument's sake)—does it prove that to hold a missionary meeting is wrong? Because Presbyterians, Methodists, or Baptists, pursue a certain course, is that course therefore by all means to be eschewed? Certainly not. Some men invariably cry out *Popery*, whenever they see or hear any thing in the Church which they do not happen to fancy. But the Rev. Rector of St. John's does not heed them.—Ought he then to expect to be heard or followed in his crusade against the Board of Missions when he cries out "Presbyterianism," "Puritanism?" That the Romanists approve of a measure is, of itself, no argument against it. How then can we say, because Presbyterians approve of it, it is abominable?

But the Rev. Rector of St. John's does not carry his antipathies quite so far as might be supposed at first sight; a missionary meeting is a "sectarian practice," and therefore very bad; but what does he think of a special course of sermons on Sunday evenings preached by popular and eminent clergymen, ushered in by a flourish of trumpets in the newspapers—special notices sent around the city—and a variety of methods made use of to secure a "full house?" Methinks this looks rather like a "sectarian practice." I think I have heard of quite a number of such courses of sermons, with the above named appendages of advertisements, puffs, &c., &c., among our dissenting brethren.—Now I am not objecting at all to such a course of sermons; I only say that for the rector who gets it up, to come out and publicly denounce missionary meetings because they are held by Presbyterians and others, is not, what every man should strive to be,

CONSISTENT.*

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* "It deserves to be mentioned," says the editor of the Churchman in his paper of November 27, "as an evidence, &c., that St. John's Church, Brooklyn, on Sunday evening last, was crowded to overflowing," &c.

So again last week, the editor says, "We had *the pleasure of meeting a large audience* at St. John's, Brooklyn, on Sunday evening last." All this may be very well, but it certainly is very *Presbyterianish* in its sound.

For the Churchman.

Mr. Editor,—Allow me, through your columns, to suggest to the Rev. E. M. Johnson, what seems to me the error of the ground he has taken in reference to the Missionary Society of the Church. And let me assure the Rev. gentleman, that I share with him in full his dislike of the present organization. I believe it to be a gross imposition upon the credulity of a willing people: but then, it is the regularly constituted organ of the Church, and, as such, is not every Churchman bound to support it? To oppose its operation, is to disregard Church authority—break the unity of the spirit—set up private opinion against assembled counsel—and, were the matter of importance enough, would lead to schism or excommunication.

Let me respectfully ask the Rev. gentleman to show wherein in this he differs from those persons who refuse, upon private scruples, to read the ante-communion service. Christian meekness requires us to submit with cheerfulness to the rules and regulations of Christ's Church. And surely, no one who has any fellowship with Oxfordism can hesitate a moment to do as the Church bids. I would beg the Rev. gentleman to consider, that he classes himself amongst Catholic Churchmen, who believe in unity and submission; and that his conduct reflects upon that body. I trust he is not desirous of sharing with a certain party the honor of disregarding the plain word of the Church. It is altogether a cowardly way of overawing our opponents by such resorts. Let us trust in God's providence, using a manly and Christian defence of Church principles and common sense. Yours, P. C.

To the Editor of the Churchman.

Rev. and Dear Sir,—I transcribe the following from one of the orations of the Rev. Edward Irving, on "Judgment to Come." Possibly a note of warning sounded by the Scotch preacher may take effect, where the remonstrance of a High Churchman would not be listened to.

Yours faithfully, VIDETTE.

"I am convinced, from the constant demand of the religious world for the preaching of *faith* and *forgiveness*, and their constant kicking against the preaching of Christian *morals*; the constant appetite for mercy, and disrelish of righteousness and judgment; or if righteousness, it be the constant demand that it should be *the imputed righteousness of Christ*, not our own personal righteousness; from these features of the *evangelical* part of men, I do greatly fear, nay, *I am convinced*, that many of them are pillowing their hopes upon something else than the sanctification and changed life which the Gospel hath wrought. Let no one mistake me, * * * * as if I advocated salvation from the wrath to come, upon the ground of self-righteousness. But this I argue, and will argue, that unless the helps and doctrines of grace, deservedly in such repute, unless the free forgiveness purchased by the death of Christ, the sanctification by the work of the Spirit, and every thing else encouraging and consolatory in the word of God, have operated their natural and due effect in delivering our members from the power of sin, and joining our affections to Christ and his poorest brethren, and of working deep and searching purification within all the fountains of our heart; then it will only aggravate our condemnation ten times, that we have known, that we have believed, that we have prized, these great revelations of the power and goodness of God, and *insisted with a most tyrannical and overbearing sway, that our pastors should hold on pronouncing them unceasingly, unsparingly, Sabbath after Sabbath.* I greatly fear, I say again, that this modern *contraction of the Gospel into the span of one or two ideas*, this promulgation of it, as if it were a drawling monotony of sweetness, a lullaby for a baby-spirit, with no music of mighty feeling, nor swells of grandeur, nor declensions of deepest pathos, nor thrilling themes of terror; as if it were a thing for a shepherd's love-sick lute, or a sentimentalist's Æolian harp, instead of being for the great organ of human thought and feeling, through all the stops and pipes of this various world: I say, I fear greatly lest this strain of preaching Christ, *the most feeble and ineffectual which the Christian world hath ever heard*, should have lulled many into a quietus of the soul, under which they are resting sweetly from searching inquiry into their personal estate, and will pass composedly through death unto the awful judgment.

Now what difference is it, whether the active spirit of a man is laid asleep by the comfort of the holy wafer and extreme unction, to be his viaticum and passport into heaven, or by the constant charm of a few words sounded and sounded, and eternally sounded about Christ's sufficiency to save? In the holy name of Christ, and the three times holy name of God, have they declared aught to men, or are they capable of declaring aught to men, which should not work upon men the desire and the power of holiness? Why then do I hear *the constant babbling about* SIMPLE RELIANCE *and* SIMPLE DEPENDENCE *on Christ, instead of most scriptural and soundminded calls to activity and perseverance after every perfection?* And, oh! they will die mantled in their vain delusion, as the [Roman] Catholic dies; and when the soothing voice of their consolatory teacher is passed into inaudible distance, conscience will arise with pensive Reflection, and pale Fear, her two daughters, to take an account of the progress and exact advancement of their mind. And should she not be able to disabuse them of their rooted errors, they will come up to judgment;

and upon beholding the Judge, march forward with the confidence of old acquaintance, and salute him, 'Lord, Lord;' and when he sitteth silent, eying them with severe aspect, they will begin to wonder at his want of recognizance; and to aid his memory, make mention of their great advancement in the faith: 'Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works?' But how shall their assurance stagger back upon their minds, and sink them spiritless into uttermost dismay, when the Judge, opening those awful lips upon which hang the destinies of worlds, shall profess unto them, 'I never knew you; depart from me, ye that work iniquity!' "

(*Philad. ed.* 1824, *pp.* 275, '6, '7.)

N. B. The underscoring is added.

For the Churchman.

PREACHING AND PRACTICE.

The last number of the Episcopal Recorder contains an article under the head of *Things that make for Peace*—and maintains this position: "We must treat those who differ from us, with Christian courtesy and kindness." What Christian heart is there which will refuse the hearty Amen to this? This is sound *preaching*, Mr. Editor—alas, for *practice!* The same Episcopal Recorder, in the previous number, has the uncalled for and unbecoming attack upon Bishop Onderdonk of New York, rebuked in *your* last number and here transcribed. Commenting on the *Bishop's sermon* before the General Convention, he says of the *Bishop*—"We do not enter into the merits of the argument, but we cannot but think, that one who writes or preaches on it 'ex cathedra,' should be both *argumentative* and *clear*, and *respectful*, and *well informed*."

Now, sir, if this be a specimen of the "*Christian courtesy and kindness*" recommended by the Episcopal Recorder, I hope he may have but few disciples in the Church.

It may be thought that a further notice of this matter was unnecessary, after the just castigation it had received at your hands. I write, however, in the hope that the editor of that paper, seeing how this matter is viewed in other dioceses than New York, and by one not a clergyman, nor agreeing with Bishop Onderdonk in all the views set forth in his Convention Sermon; may be induced to pause and reflect upon his unvarying harshness and severity towards those who differ from him, and especially his disrespectful deportment towards a bishop of his Church; he may be assured, he has not the sympathy of good men with him, and will not have, while he so departs from "Christian courtesy and kindness;" and that he must *practise* what he *preaches*, if he desires to be useful, or respected.

MASSACHUSETTS.

For the Churchman.

ESSENTIALS AND NON-ESSENTIALS.

If the principle of obedience inculcated in a former paper be correct, as resting alone in the will of God, whence the authority to reject a single commanded precept? Whence the right to inculcate observance of what are deemed the weightier matters of the law, and by implication at least, the non-necessity of attention to others? What other principle than *universal* obedience do the Scriptures recognize? The laws of God are but one connected system, and like the links in the golden chain of truth, if one part be broken, the whole becomes weakened. If it be a violation of the least commandment, it is violation *still;* if of the greatest, it is nothing *more*. In one case as much as in the other, there is palpable violation of the law, and rebellion against the Lawgiver.

Now the whole of religion consists in a single disposition of the mind; an active, uniform, and abiding inward principle, embracing the entire range of Christian duty. Hence "he who offends in one point," that is, wilfully and presumptuously, "is guilty of all," inasmuch as the law is violated. Or to use the language of Tully, which seems to intimate a similar sentiment, "he who is destitute of one virtue is possessed of none."

What then becomes of the unwarrantable distinction between essentials and non-essentials, when reference is made to the word of God? Is not everything *essential* which is commanded, whether it appear reasonable or otherwise? Can we call any duty plainly enjoined in the Scriptures, *non-essential;* or, as good Christians, treat it as such? If so, we assume what we have no right to assume, that the obligation of one commandment is *greater* than another, though both spring from the same divine source. The Gospel admits of no exceptions to obedience; nor is there in it a single proviso, that allows to man the right of dispensation. He is not appealed to, or even allowed to decide upon the merits or demerits of the Almighty precepts, to pronounce the 'esse' or the 'non-esse' of what the Scriptures enjoin. The utmost he has to do, is to use the best aid to ascertain "what saith the Lord," and then to obey *because* the Lord hath spoken. He loses sight of the ground of moral obligation, and presumptuously rebels, if he draws a distinction between the binding force of one command of God and another. It is manifest, then, that so far as respects the revealed word of God, there is no such thing as non-essential. What He has commanded, the *whole* pure and unadulterated, is essential to be obeyed, and *will be*, as far as human imperfections will allow, by the reverent-minded Christian.

The error to which I have alluded extensively prevails in Christian denominations around us; and a charge results therefrom oftentimes against the Church, of placing undue reliance upon the ordinances of Christ, baptism and the Lord's Supper. 'These, say they, are mere outward forms, and of course may be safely neglected, provided there is possessed what is more essential—a good Christian heart.' Now I maintain that a man cannot have this 'good heart,' so long as he wilfully violates a specific command of his Saviour. A heart sanctified and renewed by the divine Spirit will earnestly endeavor to follow the whole will of God, looking with the steadfast eye of faith to the promised blessing. Indeed, such a disposition is the surest evidence that the Spirit of God has operated upon the heart of man. Without it, and we see him substituting his own, for the will of God, obeying so far only as his fancy or judgment may lead him. Now what is this but carrying out the Jewish principle, 'that from the multiplicity of God's precepts, obedience to them is unnecessary.' It was thought that the selection of a single great and important duty inviolably observed would exempt them from the infringement or neglect of others. To use their own paradoxical language, "God gave so many commandments that by observing *any* of them they might be saved." And what may we behold now? The very same principle practically adopted. Associations are formed, constitutions written, efforts concentrated, and pledges administered, independently of the Church and the Gospel, for the promotion of a single virtue, as though in it alone was embodied the sum total of obedience. Making this their hobby, these over-heated zealots lose sight of other equally important duties, saying in effect "this is the great commandment in the law, observe ye it," casting at the same time upon the Church and the Gospel as preached in the Church, a suspicion of their inadequacy to accomplish the end for which they were given. But if in our unqualified dissent from such a principle, and in its stead inculcating *universal obedience*, we become subject, as Churchmen, to the charge of formalism, as embracing the shadow for the substance of religion, may we ever rejoice in the reproach, and continue to deserve it.

The low views of the sacraments entertained by some even within the Church, are doubtless engendered by making the false distinction above alluded to. The infrequent calls made to parents to bring their children to baptism, the lapse of time between administering the communion, often six weeks or two months, cannot well be justified on the principle of entire obedience to Christ's commands. These, as channels of God's grace and mercy, should be often insisted on, in connection with the spiritual qualifications necessary to receive them. To keep plausible and insinuating error out of the Church, the people need to be taught the nature and grounds of their obedience. The tide of popular prejudice must be breasted, the assailants upon the ramparts of faith met and vanquished. Truth must oppose the progress of desolating error, which is sweeping o'er hill and dale in its thousand forms. The Church alone can do it effectually. None other *can*, for there is wanting the foundation stone, and by consequence, the stable superstruction.

AMICUS CONNECTICUTENSI.

For the Churchman.

HOLY DAY OBSERVATIONS AND REFLECTIONS.

Wednesday, December 15th.
Friday, December 17th.
Saturday, December 18th.

Ember Days.

(Continued.)

Men are to be *made disciples of Christ*, that is, *admitted into His religion*, by being baptized "in the name of the Father, and of the Son, and of the Holy Ghost."*

In the conclusion of the third and beginning of the fourth chapter of St. Paul's Epistle to the Galatians, he enlarges on the effects and privileges of baptism. "Ye are all the children of God by faith in Christ Jesus." That "faith" does not here mean the evangelical virtue thus usually denominated, and which supposes an humble and holy submission of heart to the principles, affections, and duties of the Gospel, is evident from the words being addressed to the very persons to whom, in this same epistle, St. Paul applies the following strong censures:—"I marvel that ye are so soon removed from Him that called you into the grace of Christ." (1: 6.) "O foolish Galatians, who hath bewitched you, that ye should not obey the truth?" (3: 1.) "Now after that ye have known God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? I am afraid of you, lest I have bestowed upon you labor in vain." (4: 9, 11.) Will it be said that persons who subjected themselves to such reproach, possessed that true and living faith "*by*" *which* they might be said to be "the *children of God?*" It is presumed not. Yet St. Paul expressly says to them, "*Ye are* ALL *the children of God by faith in Christ Jesus.*"

The term "faith" is here evidently used in the same sense which it must have been in the following among many passages:—"A great company of priests were obedient to the faith." (Acts 6: 7.) "Do good unto all men, especially unto them who are of the household of faith." (Galatians 6: 10.) "Earnestly contend for the faith which was once delivered unto the saints." (Jude 3 v.) In these places the word faith seems obviously to refer to that *system of faith* which is embodied in the *whole Gospel scheme*. Thus also it is clearly used in the context of the passage now particularly considered. "Before *faith* came, we were kept under the *law*." "The *law* was our schoolmaster, to bring us unto Christ. But after that *faith* is come, we are no longer under a schoolmaster." By the *law* is here obviously meant the *mosaic* dispensation; and as obviously *faith* must mean the *Christian* dispensation, or, as before observed, the *Gospel scheme*.

Thus understood, the text in question may be thus paraphrased:—*Ye are all the children of God by the Gospel which is in Christ Jesus; not because of your faith and holiness; for ye see that I have to condemn much unfaithfulness and irreligion among you, even to such a degree that I am afraid lest I have bestowed upon you labor in vain: but ye are the children of God by virtue of the covenant-relation in which you stand to God, under the Gospel, now that it has superseded the law, which served but as a school-master to bring us unto Christ.* "For"—(he proceeds to illustrate this)—"as many of you as have been baptized into Christ," and thus, in the appointed way, embraced the Gospel, "have put on Christ; and if ye be Christ's, then are ye heirs according to the promise." Proceeding in an uninterrupted strain, which shows that he continues his reference to their being "the children of God," not by their faith or holiness, but by virtue of a privilege conferred by the Gospel on "as many as have been baptized into Christ," St. Paul adds, "God sent forth His Son to redeem them that were under the law, that we might receive *the adoption of sons;* and because ye *are sons*"—(he still addresses the foolish, wicked, and unfaithful Galations, upon whom he fears his labor will have been bestowed in vain)—"God has sent forth the Spirit of His Son into your hearts, crying Abba, Father." That is, the divine Spirit ratifies this covenant-relation whereby God becomes, in an especial sense, your Father, and is, by that covenant, sent to every heart, there—to use the strong language of revelation—standing and knocking, that He may enter in, and shed throughout it the unspeakable blessings flowing from the duly estimated and cherished connection of your heavenly Father with His covenant-children.

Hence it appears that by baptism men receive the privilege of the adoption of sons, and heirship of heaven. This, however, does not necessarily suppose holiness of heart and life, nor does it render certain the ultimate attainment of heaven. The children of God—as were many of these Galatians—may be undutiful and rebellious children; and the heirs of heaven—as the apostle feared of some of these—may yet forfeit their inheritance. Still, children of God, and heirs of heaven, are they all who, by baptism, have put on Christ. The responsibilities, obligations, and duties, of these relations to God and His promises, are theirs, and if theirs be not the blessedness in time, and the consummation through eternity, thence arising, theirs must be the awful ingratitude and guilt of wilfully refusing tendered mercy, and casting from them everlasting blessings.

(*To be continued.*)

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* St. Matthew 28: 19, where the word "teach" means, according to the original, *make disciples of*.

Tuesday, December 21st.

St. Thomas the Apostle.

Two or three incidents related in the New Testament of this apostle, may be made subjects of profitable reflection.

The first furnishes very interesting and touching evidence of affectionate attachment to his Lord. Jesus was about going into Judea for the benevolent purpose of raising His friend Lazarus from the dead. His disciples, knowing the cruel and persecuting designs of the Jews, were unwilling that He should go thither. St. Thomas, however, fearing no danger in the society of his beloved Master, made "unto his fellow-disciples" the proposition, so creditable to his feelings of confidence, sincerity, and attachment, "Let us also go that we may die with Him." (St. John 11: 16.) This should be the language of all good Christians. They should follow Christ, through whatever privations or dangers His service may lead. With Him for their refuge and strength, they have nothing to fear. Following those steps of His most holy life which lie through perils and sufferings, and those of His faithful followers, who, in all ages, have been called to take up their cross, they will find support and encouragement from the good examples of fortitude, submission, and patient endurance, thus offered to them, and especially from His grace, who, having been tempted like as we are, is touched with a kindly feeling for us, and is able to succor and sustain all who pass through like trials and dangers. Following Him even unto the grave and gate of death, they will be admitted to the exalted privilege, purchased for them by His atonement, of passing with Him to a joyful resurrection.

This apostle, like his colleagues, was slow of heart to receive all the truths of the new system of religion in which their Master was instructing them. An instance of this was afforded in his inquiry of Jesus, when he was speaking to them of the joys He was going to prepare for His faithful followers—"Lord, we know not whither Thou goest, and how can we know the way?" (St. John 14: 5.) With His characteristic meekness and forbearance, Jesus did not chide him for this want of entire confidence in Him, but only reminded him of the great truth which He had so often inculcated and illustrated, and of which St. Thomas ought not to have been neglectful, "I am the Way and the Truth and the Life."

In this gracious answer, guidance, encouragement, and consolation, are prescribed for every Christian who, in humility and sincerity of heart, would find and follow the path which leads, through the true service of God, to His everlasting favor. Christ is the Way, the Truth, and the Life. Let His teachings be meekly and unreservedly followed, His will be learned, and His grace sought. To this end, let His revelation be faithfully studied, and that holy union with Him which, for man's spiritual and eternal good, He has appointed in His Church, be maintained in the true faith and devotion of His Gospel. Then He will impart grace to illumine with truth, to give guidance in the right, to support in weakness, to comfort in sorrow, and to lead and bring the Christian pilgrim safe through his mortal course, and undismayed through the dark terrors of the valley of the shadow of death, to the rest, peace, and joy of paradise; and there to keep him in blissful anticipation of the perfection of happiness and glory to which He will assign him at the judgment of the last day.

The last especial notice of this apostle comprises several interesting particulars relating to our Lord's resurrection. He was not with the other apostles, when Jesus first appeared to their collected body after He had risen. He refused to believe that so signal a miracle had occurred, without probing the wounds which his Lord had received on the cross, in order to the complete identifying of His person—"Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe." (St. John 20: 25.) Christ, in the exercise of His wonted clemency and forbearance, determined to yield to his desire, however unreasonable. When, therefore, He again appeared to His disciples, He called to Thomas and afforded him the evidence he required. It produced, of course, deep and full conviction; which was expressed in the heartfelt ejaculation, "My Lord and my God." And it was surely a just and necessary conclusion, that if He who, having claimed to be "one" with the "Father," (St. John 10: 30,) having challenged to Himself "honor" equal to that which is due to the "Father," (St. John 5: 23,) having claimed the power of raising Himself from the dead, (St. John 10: 18,) and promised to exert it, (St. John 2: 19,)—it was a just and necessary conclusion, that if He who thus put forth pretensions, which, in a mere man, must have been the grossest blasphemy, did indeed, by rising from the dead, display the most unequivocal token of divine approbation and sanction, He could not be a mere man, or any other creature; but, if truth is to be expected in heavenly attestation, He must be our Lord and our God.

The Saviour, having thus rescued this apostle from doubt, gave him a just rebuke for not having before yielded assent to the truth of His resurrection—"Thomas, because thou hast seen Me thou hast believed. Blessed are they that have not seen, and yet have believed." (St. John 20: 29.) There were circumstances connected with this subject, which, added to the united testimony of his colleagues, should have convinced St. Thomas, without the evidence of sense which he had demanded.

It is proof of a very unreasonable and unphilosophical mind, as well as of deficiency in that important moral quality, *a love of truth*, to refuse assent on *sufficient*, and withhold it until it is constrained by the *greatest possible*, evidence. If all belief was limited by the proof which our senses afford, there would be no distinction, in this matter, between man and brute. It is one of the distinctive privileges of the former to add to what he knows on the direct authority of his own personal experience and observation, that incomparably greater and more valuable range of knowledge which is derived from the investigation of testimony, the just inference of effect from cause, and the discovery of the latter by the study of the former.

Infidelity proudly asks for irresistible evidence, before it will lay aside its doubts, and assent to the truth of revelation; and this, in almost every case, with hardly bestowing a thought on the evidence that is adduced. We are asked to show miracles now, in order to prove that they are practicable; and to produce such testimony as none but madmen can resist, if we would make good the claims of Christianity to be the only true religion, and the divinely appointed method of man's salvation.

Christianity, however, like the boasted natural religion of these objectors, and like whatever of true philosophy they possess, offers testimony sufficient for the sober and reasonable mind, and therefore sufficient for dealing with men as moral agents. She asks a candid and impartial investigation of that testimony, and confidently expects, as the result, acknowledgment that it is enough, and more than enough, for the *conviction* of the candid and impartial.

Saturday, December 25th.

The Nativity of our Lord, or the Birth-Day of Christ, commonly called

CHRISTMAS-DAY.

On this great Festival, which commemorates the birth of our Lord, we are naturally led to inquire into His *nature*, and His *offices*.

What is the nature of Him who, as on this day, is born into the world? The answer can, of course, be had only from revelation.

When we perceive that He is designated in Scripture as the woman's "seed," (Genesis 3: 15,) as the "seed" of Abraham, (Genesis 22: 18,) of Isaac, (Genesis 26: 4,) and of Jacob, (Genesis 28: 14,) and as the "seed," (Romans 1: 3,) the "branch," (Jeremiah 23: 5,) "the offspring," (Revelation 22: 16,) and "the Son of David," (St. Matthew 21: 9;) when we hear Him styled "a Man" who should "be as an hiding-place from the wind," (Isaiah 32: 2,) "a Man" whom "a woman" should "compass," (Jeremiah 31: 22, "a Man of sorrows," (Isaiah 53: 3;) when we perceive His genealogy accurately laid down from Abraham on His supposed father's side by St. Matthew, (chapter 1,) and from Adam, on His mother's, by St. Luke, (3: 23, &c.;) when we hear Him called by His great forerunner, "a Man which is preferred before" him, (St. John 1: 30,)—by Himself, "a Man that hath told the truth," (St. John 8: 40,)—and by St. Peter, "a Man approved of God," (Acts 2: 22;) and when, finally, in His office of "Mediator between God and man," He is represented as "the Man Christ Jesus," (1 Timothy 2: 5;)—we are irresistibly led to the conclusion that He whose birth we celebrate is *a Man*. The heretical idea of His being a creature of higher order, is utterly destitute of scriptural foundation. "He took not on Him the nature of angels; but He took on Him the seed of Abraham," (Hebrews 2: 16.)

With this truth, however, concerning the nature of Christ, another of awful sublimity is also revealed. Prophecy designates Him as "Immanuel," (Isaiah 7: 14,) "which, being interpreted, is, God with us," (St. Matthew 1: 23,) and as "the Mighty God," and "the Everlasting Father." (Isaiah 9: 6.) He declares of Himself, "I and My Father are one," (St. John 10: 30,) and "he that hath seen Me hath seen the Father." (St. John 14: 9.) His inspired apostles declare of Him, "The Word was God, all things were made by Him," (St. John 1: 1, 3.) "This is the TRUE God," (1 St. John 5: 20.) "Christ is over all, God BLESSED FOREVER," (Romans 9: 5.) "Our Lord Jesus Christ is THE BLESSED AND ONLY POTENTATE, THE KING OF KINGS, AND LORD OF LORDS, WHO ONLY HATH IMMORTALITY, DWELLING IN THE LIGHT WHICH NO MAN CAN APPROACH UNTO, WHOM NO MAN HATH SEEN NOR CAN SEE, TO WHOM BE HONOR AND POWER EVERLASTING," (1 Timothy 6: 14, 15, 16.) "God was manifest in the flesh," (1 Timothy 3: 16.)

DIES SANCTUS.

(*To be continued.*)

THE CHURCHMAN.

SATURDAY, DECEMBER 18, 1841.

The proposed Catholic University at Perth continues to form a topic of discussion in the Scottish papers. The London correspondent of the Dundee Warder endeavors to inflame against it the passions of the ignorant and prejudiced, by representing it as a scheme for the covert introduction of "Puseyism," "Popery," and all the horrid superstitions of the "dark ages." But this sort of *Record* and *Recorder* slang has lost its effect. "The 'nickname' of Puseyism," says the Perthshire Constitutional, a Presbyterian Journal, "was applied to the principles of the Episcopal Church by English Dissenters (to whom the correspondent [of the Dundee Warder] belongs) and enemies of the Establishment, and has been greedily laid hold of by many of the same class in this country, and by not a few belonging to the Scottish Establishment—few of whom know any thing whatever on the subject, having probably never read a single production of the learned individual alluded to." The editor then proceeds to speak of Dr. Pusey as one who, with some peculiarities of opinion, defends the true principles of the Church;" and who, with his friends, "has roused a spirit of inquiry and excited a zeal, in England, which is now showing itself in the rapid extension of the Church, and the daily increasing attention to religious matters."

"By the way," continues the same journal, and we wish that some American Presbyterians could imbibe the spirit of intelligence and independence which animates their Scottish brother, "may we not request of the Warder correspondent, who seems to entertain such a horror of Dr. Pusey's 'dreadful heresy,' to state for the edification of the people of Scotland, what the principles of that heresy are, and in what they differ from the essential principles of Christianity?" A shrewd question, and one that gives us better hopes of the Presbyterians in Scotland than we dare to indulge of half the "Episcopalians" in America.

"He (the London correspondent of the Warder) has discovered," continues the same journal, "another 'mare's nest' likewise in the fact that a *cross* has lately appeared behind the altar in the Rev. Mr. Ramsay's chapel! We can tell him there is nothing new in this, nor peculiarly indicative of that gentleman's 'suspicious predilection' for that emblem of man's salvation. That sign has been displayed for a series of years in another Episcopal chapel in Edinburgh; and in a Presbyterian church recently erected there, this figure so obnoxious to the correspondent, appears *behind the pulpit*. Many of the Reformed Scotch churches are surmounted by it. We have it in Perth, and also within a few miles of it, on at least one church belonging to a rigid sect of seceders! On whom then is the charge of Popish predilections to be peculiarly fixed? If we Presbyterians do not fall down and worship our crosses, what right have we to conclude that the Episcopalians fall down and worship theirs? Most of the sacred edifices erected now-a-days are of an ornamental character; and if Presbyterians consider the cross a becoming ornament on the *outside* of a place of Christian worship, we cannot see upon what principle it should be held as less becoming a place of Christian worship to have it placed *within*."

As we transcribe the account of this relic of Catholic usage in "a rigid sect of seceders," this defence of pure Catholic taste and devotion from the pen of a descendant of John Knox, we blush to think that while Popery cloaks its corrupt and modern creed under the holy and perpetual symbol of the faith, the churches of New York and even the chapels of "Old Trinity" are still surmounted by that emblem of Protestant mutability—a *weathercock!**

But we leave the London correspondent of the Warder in the hands of a correspondent of the Perthshire Constitutional, who evidently does not speak "without the book."

EPISCOPAL COLLEGE.

To the editor of the Perth Constitutional.

Sir,—The "random recollections" of the *Dundee Warder's* correspondent from "*the great metropolis*," seems to have caused some "sensation" in the north; but be assured his assertion of its having caused anything of the sort here is a gratuitous assumption in order to gull the *boddies* for whom he writes. He has little to boast of with respect to his pretended extraordinary discovery, which, with the aid of a little warmth of imagination and not a little sectarian venom, he has manufactured into a fearful looking and portentous "sensation." I happened to meet him accidentally on the street a day or two after I had received a communication from a respected friend, that the long projected College was at length really to be erected, and that Perth would most probably be the place selected, although it was not yet finally decided. I was ignorant of his connexion with any country paper, and, therefore, spoke more unguardedly than I should have done had I supposed that he was to book me for the north as one of his "metropolitan popular preachers." The College at Perth is not a new project, but one which was proposed as far back as the year 1835; and, besides, the Church in Scotland has had an endowed Divinity Professor for at least twenty-five years, and another for Ecclesiastical History for not less than ten years. The former, or Pantonian Professorship, was held by the late venerable and pious Primate of all Scotland, Bishop Walker; and the latter is now held by the amiable Bishop of Glasgow, Dr. Russell. "The character of the Theology to be inculcated within the walls" of the College will just be what has been inculcated in the Church since its foundation, and which your readers will find at large in the Book of Common Prayer. The unforgiveable "offence for using the epithet, 'Puseyite,'" is part of that low system of vulgar ribaldry in which minds of a certain calibre are fond of indulging, and which is in this so far offensive, that it is an attempt to degrade *the Church* to the level of such sects as the *Baptists*, with which the correspondent of the *Warder* is perhaps best acquainted. The Church assumes no name among the sons of men; and, in conformity with the commands of her Head and Saviour, "*calls no man Master*," like modern sects who distinguish their excision from the true vine by the names of their several "fathers and founders." The correspondent can just see as far into the religious circles "of the great metropolis," as a mason is vulgarly supposed to see into a millstone; for into such circles as really feel interested in the prosperity of the Church of Christ in Scotland the random recollector has no means of admission. He has too often libelled the Church and her clergy, under the mask of the "metropolitan pulpit," to be in very high odor in really religious circles. The word Puseyite is used by a certain clique of would-be theologians, of which the *Warder* correspondent is one, as a nickname by which they think to frighten the bearded men, and make them imagine that Catholic verities are Popish superstitions; or, as Mr. Lendrum very justly remarks, "the name of Pusey has become a bugbear wherewith to frighten children in the faith." Dr. Pusey and his illustrious friends have been, under God, eminent instruments in reviving the ancient Catholic doctrines of the Church in England. But they have taught nothing *new;* they have only drawn men's minds to doctrines embodied in the Prayer Book, and which have been taught in the Church in Scotland since her foundation. This revival may paradventure be traced to the year 1825, when Dr. Luscombe was consecrated a Bishop for the Continent, by the late Primate Bishop Gleig, at Stirling. Dr. Hook, better known perhaps as "the Vicar of Leeds," went down to Stirling and preached the consecration sermon, and there caught that fire which has since issued with such power and vigor from Oxford, from that distressed and persecuted Church which has burnt so long in the wilderness *nec tamen consumebatur*. There is at present a violent struggle going on betwixt truth and error—the Church and dissent; and the series of publications called "Tracts for the Times," have done much to overthrow the power of sectarian views over the mass of the Christian public, and have effectually exorcised the evil spirit of German rationalism with which the miscalled liberality of the age had nearly smothered Catholic truth. Be of good cheer then, Mr. Editor, for be assured no harm will happen to the Fair City by the erection in, or near it, of a College that will in no-way interfere with the affairs of the Kirk or trespass on her endowments. Nevertheless, her days seem to be numbered; but she can neither blame the ancient persecuted Church for it, nor point the finger to a second Claverhouse. The suicidal work is entirely her own.

I am, yours, &c., S. T. T.

London, 23d October, 1841.

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* The abolition of the cross either on the inside or outside of churches, has never been enjoined or sanctioned by the Church of England, either at the Reformation or at any subsequent time, but is one of those excesses induced by the Presbyterians and Puritans. In 1641, the House of Commons, carrying out the factious spirit which ended in the abolition of Episcopacy and the Liturgy, passed an order "to deface, demolish, and quite take away all images, altars or tables turned altar-ways, crucifixes, superstitious pictures, monuments and relics of idolatry out of all churches and chapels," &c. Under this order, not only were those crosses removed which had remained sacred in or upon churches and chapels from the time of the Reformation, but others, such as the cross in Cheapside, Charing cross, &c., which were not so much church ornaments as the pious monuments of Christianity in a better age, were sacrilegiously destroyed.

"Among these, other like monuments," says Walker, Suf. Cler. Pj. p 24, "was, as I believe, the famous one commonly known by the name of St. Paul's Cross; which, 'tis sure, was destroyed in those times: and was a pulpit of wood covered with lead, contrived in the form of a cross, and mounted on several steps of stone, and placed about the middle of St. Paul's church yard; in which more learned men had appeared, and out of which more sound and good divinity had been delivered, than perhaps any one pulpit since the first preaching of the Gospel could ever glory in; and particularly under that (now idolatrous) Banner of the Cross, more learning against Popery and all real idolatry had been shown, than these new Reformers were ever masters of."

Heylin, having quoted a like order of the same parliament, adds: "Whereupon followed the defacing of all Glass Windows, and the demolishing of all organs within the compass of their power; the transposing of the Holy Table from the place of the Altar into some other part of the church or chancel; the tearing and defacing of all copes and surplices, or otherwise employing them to domestic uses; and finally the breaking down and removing of the Sacred Fonts anciently used for the ministration of Holy Baptism; . . . . hereupon followed also the defacing and demolishing of many Crosses erected as the monuments of Christianity in cities, towns, and most of our country villages; none being spared, which came within the compass of those enemies of the Cross of Christ. Amongst which crosses none more eminent for cost and workmanship, than those of Cheapside in London, and Abington in the county of Berks; both of them famous for the excellencies of the statues which were placed in them; more for the richness of the trimming which was used about them. But the divine vengeance fell on some of the Executioners for a terror to others; one of them being killed in pulling down the cross in Cheapside, and another hanged at Stow on the Wold, within short time after he had pulled down the first image of the cross in Abington. And because no order had been made for the executing of this order in his Majesty's chapels, (as there was in all Cathedrals and Parish Churches,) a private warrant was obtained by Harlow, a knight of Herefordshire, for making the said Chapels equal to all the rest, by depriving them of all such ornaments of state and beauty with which they had been constantly adorned in all times since the Reformation."

History of the Presbyterians, p. 465.

From all which it is fair to infer, that the disuse of that most sacred and significant symbol, THE CROSS, in and upon our churches, is the effect, (as respects us of the American Church,) not of our Reformation from Popery, but of our long and slavish succumbency to the imperial mandate of the Rump Parliament.

THE PRESIDING BISHOP.—A correspondent, in a late number of our journal, made some very just strictures on a letter of credit and commendation addressed by Bishop Griswold as "Presiding Bishop" of the American Church "to the Bishops, Clergy, and faithful of the Church of Christ throughout the world," and given to a Presbyter of this diocese, who has left it without (as we understand) any similar letter from his own bishop. A *printed* copy of the letter has been since placed in our hands; and as it is a matter of interest and importance to the whole Church, we have no hesitation in annexing a copy of it. Happily Bishop Griswold bears an unquestioned reputation for meekness and humility, and is nowise distinguished for lofty and arrogant pretensions in Churchmanship; otherwise this quiet and virtual assumption of the patriarchate by giving letters commendatory under the character of "Presiding Bishop," to a clergyman as *his* Presbyter, who yet does not belong to his diocese, might lay him open to unpleasant animadversion. By the by, is the character of "Presiding Bishop" exactly understood abroad? If not, is it not the duty of Mr. Richmond's bishop to prevent misapprehension in those quarters where correct information is needed?

We should be extremely sorry to have these remarks construed into an expression of unkind feeling towards Mr. Richmond personally, who has (as he deserves) warm friends, as well as some excellent traits of character. But to be a personal friend of Mr. Richmond, and to disapprove of a letter which, with a semblance (not intended, we are sure) of archiepiscopal authority in behalf of the American Church, virtually commends him to foreign bishops as one whom some of our bishops have been deterred from consecrating to the episcopate only because they are "NOW" restrained by constitutional and canonical impediments, are things widely different, and by no means incompatible.

The memorial mentioned by Bishop Griswold is that referred to in the following minute of the Proceedings of the House of Bishops on October 14th:

"A memorial from the Rev. James C. Richmond having been read, on motion of Bishop De Lancey, seconded by Bishop Otey, *Resolved*, That the memorialist have leave to withdraw his memorial."

The following is Bishop Griswold's letter:

ALEXANDER VIETS GRISWOLD,

Presiding Bishop in the English Branch of the Holy Catholic Church in the United States of North America, sendeth to the Bishops, Clergy and Faithful of the Church of Christ, throughout the world, GREETING:

BRETHREN:—Herewith we commend to your notice, kindness and Christian hospitality, our tried, approved and well-beloved Presbyter, JAMES COOK RICHMOND. In the year of our Salvation, 1831, he visited voluntarily, and while yet a layman, the Eastern world; and from the witness of his eyes and ears, became convinced that many among the so-called Mohammedans, were ready, if taught, to receive the Gospel of our Lord and Saviour Jesus Christ. Satisfied from conversations and reading of the Scriptures with Turks in ancient Athens, and in the city of Constantine, that God had already removed from that people much "hardness or heart" and "contempt of his Holy Word," he believes the time is come, to attempt, with the help of God, the removal of Ignorance also, by broad-casting through the land, already prepared by the leadings of Providence, in the works of the nations, the good seed of the Glad Tidings. May it spring up and bear an hundred fold!

Six years ago, A. D. 1835, being then a delegate from Illinois, where God blessed his efforts in the establishment in a most useful position of our brother Bishop Chase, he proposed in our General Convention in Philadelphia, the sending of a Missionary Bishop or Apostle to the Turks, founding his proposal upon this fact, that in her three Collects for Good Friday, the Church praying, first for the whole family of God; secondly, for the Christian part of the same; hath thirdly, prayed many ages for "all Jews, TURKS, Infidels and Heretics."

Again, on the 12th of October, A. D. 1841, the said Presbyter, in a Memorial to our House of Bishops, being twenty-one in number, assembled in General Convention in the city of New York, did offer himself, with all that he had, to go as the first Christian Bishop to the Mohammedans, they being, as he believes, about one-sixth part of that world, of which the Chief Shepherd and Bishop of our souls did say to his first apostles, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." He believes, too, that the following promise, "And lo! I am with you alway, even unto the end of the world," will be fulfilled, (his part being done,) to him likewise. We do believe him in this to be honest and sincere, and that he desireth this apostleship, simply that he may be able to commit the glad tidings to the faithful CONVERTED that they may teach others also. Therefore, since our constitution and canons are such, that even those bishops who would be willing thus to send him, do not believe themselves NOW to have authority to consecrate any bishop for foreign parts, I do hereby commend him to the "Holy Catholic Church" as one who is willing to spend and be spent, as one who asketh for nothing, but would that Christendom should SHARE this great and good, nay glorious Christian enterprise with him; as one who literally leaveth father, and wife, and children, and house and lands, for the sake of the Gospel of Christ; praying that God, in his merciful goodness, will guide and protect him, in all his travels by land and by water; bless him in this his enterprise and labor of love, and make him instrumental of much good.

Signed at Boston, in Massachusetts, one of the United States of North America, November 12th, A. D. 1841.

ALEXR. V. GRISWOLD,
Bishop of Massachusetts, &c.

I do hereby certify that the above signature is that of the Rt. Reverend Alex. V. Griswold, D. D., Presiding Bishop in the House of Bishops in the United States of North America.—Signed in the City of New York, United States of America, this fifteenth day of November, in the year of our Lord one thousand eight hundred and forty one.

JONA. M. WAINWRIGHT, D. D.,
Secretary of the House of Bishops.

HER BRITANNIC MAJESTY'S CONSULATE, NEW YORK.

I certify that Alexander V. Griswold, whose signature is affixed above, is Episcopal Bishop of Massachusetts; and that Jonathan M. Wainwright, by whom the adjoining certificate has been signed, is Secretary of the House of Bishops in the United States of North America, as set forth; and to such the several acts of the said Rt. Rev. Bishop and Reverend Dr. Wainwright full faith and credit is due.

In testimony whereof, I have affixed my seal of office this 16th day of November, 1841.

JAS. BUCHANAN.

It is stated in the Charlottesville Jeffersonian that the whole of the proceeds arising from the sale of the new work, "Tales and Souvenirs of a Residence in France," by Mrs. William C. Rives, is to be appropriated to the erection of a church (Walker's) in Albemarle.

We had intended to give some account of Professor Henry's very able lecture on Sunday evening last, but find ourselves precluded for want of room. The audience was larger than on any previous occasion, and had the pleasure of hearing a discourse on the unreasonableness of dissent, alike unexceptionable in temper, definite in its positions, and unanswerable in argument.

MEMORIAL OF THE REV. DR. BAYARD.—We are requested to state that owing to unlooked-for delay in the receipt of certain necessary documents, the publication of the memorial of Dr. Bayard will be delayed *one week* beyond the date announced in the circular. An agent will wait upon the subscribers in the city of New York with their copies, within the week of publication. The work will be published on the 22d of December.

THE JOURNAL of the General Convention of 1841 is published, and forms, with the canons annexed, a pamphlet of over 230 pages. It may be had of the publishers, Swords, Stanford & Co., and ought to be in the possession of those who would acquaint themselves accurately with the affairs of the Church. It is impossible for us to make room in our paper for its valuable reports and appendices, though some of them we shall endeavor to insert.

THE LADY'S BOOK OF FLOWERS AND POETRY; *to which are added, a Botanical Introduction, a complete Floral Dictionary; and a chapter on plants in rooms. Edited by* LUCY HOOPER. New York: J. C. Riker, 15 Ann-street.

It may be said of books as of authors, that the bad praise themselves and the good need to be praised by others. The present work, true to its name, is of the latter class. Its title-page would lead none to think that it was embellished with more elegant engravings, enriched with better poetry, and was altogether a more beautiful book than any other which our bookstores, in this their most attractive season, can offer to their visitors. And yet if it be not so, it is at least the happiest specimen of art and genius which, in the way of keep-sakes, we remember to have seen.

Of its poetry a specimen will be found on our first page. Among the contributors (in addition to the editor herself) are Mrs. Sigourney, Mrs. Embury, Mrs. Balmanno, Miss Huntington, Mr. Hoffman, and Mr. Bryant. The selections, no less than the original contributions, are most creditable to the taste of the compiler.

While the work was yet unpublished, the gifted mind, whose impress it has received, was called from the earth.* Such is life! The garlands which youth and beauty wreath for their brow, ere their freshness is gone, are strewn upon their tomb; while with each monument of human genius some melancholy association is entwined to make it the vehicle of a higher and holier wisdom.

Long may "The Lady's Book of Flowers and Poetry" be cherished and widely known as the expressive and congenial monument of LUCY HOOPER!

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* Miss Hooper expired shortly after reading the last proof-sheet of the work here noticed.

THE LETTERS OF DR. MILLER AND BISHOP IVES, on our first page, will attract attention.

Bishop Ives has clearly established a point which, in the face of the testimony adduced by Strype and Durell, we had hardly supposed that any man would question.

The two gentlemen, between them, certainly put Calvin in an unenviable predicament. Bishop Ives proves the fact which he had alleged, and Dr. Miller affirms that, the fact being proved, Calvin is "either a knave or a fool."

Why contend for the authority of *such* a Reformer?

In reference to the unguarded language of Dr. Miller's letter, it seems but fair to remark that the letter, or rather the portion of it on our first page, is given to the public by an anonymous correspondent of the Lincoln Republican, and not directly by Dr. Miller himself. The latter may have been intended by the writer for publication, or it may have been intended as a letter of advice and instruction as to the grounds which (in the judgment of the writer) might be safely taken on the question at issue. In either case the value of the letter is the same; but in the latter case the usual allowance is to be made for language used in the freedom of friendly intercourse.

The accessions to the Catholic Church, especially from the ranks of the Roman schism in England, are worthy of notice, especially as proofs of the impulse which has been given to Church principles by the Tracts for the Times and other recent publications of a like character.

As an offset to the conversions to the Church which are recorded in another column, and others which have of late been mentioned, we read of one clergyman in the Church of England who has turned Anabaptist, and of another who has gone over to the Romanists.

On the latter case the Church Intelligencer (London) makes the following remarks:

"The perversion to popery of the Rev. Mr. Sibthorp, of Ryde, Isle of Wight, is causing quite as much stir in 'the religious world' as the importance of the event deserves. The Rev. gentleman is well known to be anything but a person of strong mind, and well grounded in the Scriptural truths of the Catholic Church, which report says he has forsaken. Had he well understood Catholic truth, he would not have thought of embracing the superstitious notions, and of adopting the idolatrous practices, corruptions and abominations of the Romish sect. Mr. Sibthorp was long a low and loose Churchman of *The Record* school, and just the man to be found *semper in extremis.* Had he gone over to one of the Protestant sects, instead of to the popish sect, much less notice would have been taken of the circumstance; but such is the result of the latitudinarian notions which have been so long prevalent in the so called 'religious world,' it is from that class that popery receives its accessions, as the previous cases of the Hon. and Rev. George Spencer and others prove. The Lord Bishop of Oxford well remarked, when alluding to the writers of *The Tracts for the Times,* that he was much more afraid of the disciples than of the masters. Mr. Sibthorp, it appears is schismatically to pass through the mockery of reordination to-morrow, at Birmingham,—a place notorious for counterfeit ordinations."

The conversion of Lord and Lady Holland to the Roman Church, which has been announced in the Romanist papers, is declared by the European (Liverpool) to be a story totally destitute of foundation in truth.

It is scarcely credible that any intelligent person well grounded in Catholic principles, should make such a revolution as Mr. Sibthorp's. In point of fact we have known of no such a case with regard either to a clergyman or layman, and we believe it would be impossible to produce one.

EDUCATION AND MISSIONARY SOCIETY.

At a meeting of the Missionary Board of the Education and Missionary Society of this Diocese, held on Tuesday, 14th inst., after full discussion of the proper mode of action in consequence of the very limited state of the funds, it was resolved, that several of the stations of last year, not now supplied with missionaries, be not re-appointed; and that those which are re-appointed be so *only for the quarter between October 1st and January 1st.* Beyond that the Board holds itself under no obligations either to the stations or the missionaries. Whether any, and which of them, will be renewed prior to the first of April, must depend entirely on the means placed by the diocese within the control of the Board.

The following are the stations and missionaries appointed *until the first of January next.*

Albany County. Cohoes, Rev. David I. Burger; Rensselaerville, Rev. Robert Washbon, Deacon; West Troy, Rev. William H. A. Bissell.

Dutchess County. Pleasant Valley, and Lithgow, Rev. Sheldon Davis.

Essex County. Ticonderoga, Rev. Henry M. Davis.

Greene County. Cairo, Rev. George Sayres; Oakhill, Rev. James Thompson.

Herkimer County. Fairfield and Norway, Rev. Wm. Baker; Little Falls, Rev. Edward Livermore.

Montgomery County. Port Jackson, and West Charlton, Saratoga county, Rev. Orsamus H. Smith.

Otsego County. Gilbertsville, Rev. Joseph Ransom; Monticello and Exeter, Rev. John Hughes; Westford, Rev. Sturges Gilbert.

Putnam County. Patterson, and Pawlings, Dutchess county, Rev. Alfred M. Loutrel, Deacon.

Queen's County. Cold Spring Harbour, and Huntington, Suffolk county, Rev. Isaac Sherwood.

Saratoga County. Stillwater, and Mechanieville, Rev. Reuben Hubbard.

St. Lawrence County. Canton, Waddington and Norfolk, Rev. John A. Childs, Deacon.

Sullivan County. Monticello, Rev. Edward K. Fowler.

Suffolk County. Setauket and Islip, Rev. Charles Seabury.

Ulster County. Kingston, Rev. William A. Curtis; Marlborough, Rev. George W. Fash.

Warren County. Glens Falls and Sandy Hill, and Fort Edward, Washington county, Rev. John A. Spooner.

Washington County. Hampton, Rev. Lucius M. Purdy; Whitehall, Rev. Maunsell Van Rensselaer, Deacon.

Westchester County. North Salem and Somers.

The Rev. Samuel Buel has resigned the charge of St. James's Church, Schuylkill Haven, Pa., and accepted a call to Emmanuel Parish, Cumberland, Md., and enters upon his duties on Sunday, December 19. Letters and papers for him may hereafter be directed to Cumberland, Md.

The Rev. J. H. Morrison requests that all letters and papers intended for him may be hereafter directed to Curdsville, Buckingham county, Va.

TO CORRESPONDENTS.

"F." and "A Parish Priest" in our next.
"M. A. S." will receive an answer.

ACKNOWLEDGMENT.

The Rev. J. B. Britton, missionary at New Albany, Indiana, gratefully acknowledges the receipt of the following sums of money collected by him, towards paying the judgment of $1,000 against the church building:

From individuals in Louisville,	£145 00
Collection in St. Matthew's Church, Wheeling, Va.,	24 62½
Individuals in Philadelphia,	295 00
Collection in St. Paul's, do.	19 00
Church of the Epiphany, do.	25 00
Ladies' Miss. Ass. Church, do.	50 00
Individuals in New York,	168 00
" Albany,	18 00
" Rochester,	42 87½
Ladies' Sewing society, and female Sunday school, CHRIST Church, Georgetown, D. C.	23 00
	$810 50

Also from Ladies of Philadelphia, a Baptismal font; Ladies' Miss. Ass. of CHRIST Church, Philadelphia, articles valued at $23; B. and White Prayer Book society, 50 small Prayer books.

Female Prayer Book Society of Philadelphia through Rev. Mr. Carder, 12 large Prayer books; a member of the Church of the Epiphany, Philadelphia, for the Parsonage, $45.

Also, pledges of $25 from St. Peter's Church, Baltimore, through Dr. Wersham; $20 from CHRIST Church Cincinnati, through Rev. Mr. Brooke; $20 St. Matthew's Church, Wheeling; $20, Calvary Church, Rockdale, Pa.; 75 dollars, Right Rev. Bishop Kemper, for the judgment.

Also, notice of 10 dollars from Ladies of Christ church, Georgetown, D. C., in the hands of Rev. Mr. Carder, New York; nine dollars and fifty cents in the hands of Mr. Sparks,* N. York, and three dollars in the hands of Mr. Morgan, N. York, for the judgment.

Out of which are to be deducted one hundred and ten dollars for travelling, printing, &c.; leaving about one hundred dollars yet needed to meet the judgment of one thousand dollars, which he hopes may be made up from partial pledges on the part of St. James' Church, Philadelphia, and St. Peter's, in the same city, and Mr. Morgan, N. York.

Cheerful givers may be assured that this sum is really needed, even though all pledges are duly met.

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* This, together with $1 00, making $10 50, was forwarded by Mr. S. through the Rt. Rev. Bp Kemper Mr. S. has now $8,—subject to order of the Rev. Mr. Britton.

From the London Church Intelligencer.

PRESBYTERIANISM.

MR. MARSHALL.—In reference to the recent conversion of this gentleman from the novel errors of Presbyterianism, a correspondent of *The Edinburgh Observer* thus writes:—"I need not say that the case of the Rev. Mr. Marshall has fixed the attention of all classes in the community. The discussion in the Presbytery regarding it, on the 27th ult., has, I am sure, been read with great interest by all. Mr. Cunningham is reported to have said, without occasion, that Mr. Marshall's change of opinion had produced no impression on his congregation or kirk-session, or on any human being! With regard to the Tolbooth congregation, or kirk-session, I cannot take upon me to speak from my own knowledge; but if common report is to be at all relied on, Mr. Cunningham's information, with reference to their feelings, is altogether erroneous. With respect to individuals generally, I can take it upon me to say that Mr. Marshall's conversion to the Episcopal Church has given an immense impetus to the spirit of inquiry into the uncompromising claims of Episcopacy to be the only Church of GOD among us. That spirit of inquiry, every one must see, is fairly aroused. May we venture to hope, that the rash and hasty views of our reformers are now to be reviewed in a calmer and more enlightened age, with all the aid the manifold evils these have given rise to afford us. May we hope that the anti-Christian spirit of sectarianism is on the wane, and that we are once more on the way towards unity and peace. It is the opinion of many of the deepest-thinking and ablest Protestants of the age, that the only mode of meeting the insidious inroads of the emissaries of the foreign Romish Churches, which have, from time to time, been sent among us for centuries, is, by presenting an unbroken front, under the guidance of our own Catholic and Apostolic Episcopalian Churches.

THE KIRK OF SCOTLAND.—It is reported, and the quarter whence the information reaches us is a pretty good guarantee for its accuracy, that three of the leaders of the non-intrusion party (Rev. Messrs. Candlish and Cunningham, and Mr. Dunlop) recently met in Edinburgh three of the leaders of the Moderates, (the late Dean of Faculty Hope, now Lord Justice Clerk, Dr. Cook, and Dr. Muir,) and, in presence of Sir George Sinclair, who acted as moderator or umpire on the occasion, took upon themselves to arrange the disputes of the Scottish Church on the following basis, viz., that patronage should remain in full force; but that the patron should present to the parish a leet of six candidates, the people's choice of one of whom to be absolute. Our informant states, morever, that the whole question may now be considered as at rest, as there is good reason to believe that Sir Robert Peel, if allowed, is prepared to carry this religious treaty into effect.—*Ayr Advertiser.*

CONVERTS FROM ROMANISM.—At St. Audoen's Church, on Sunday, Oct. 24, six persons renounced the errors of Romanism, and conformed to the Established Church. Though no public announcement had been given of the recantation of these persons, the Church, in addition to its usual respectable congregation, was crowded by a large number of strangers. The aisle and every part of the church was densely filled, and we could observe among the congregation a great number of the working classes, many of whom, from their not joining in the responses and other parts of the service, appeared to be Roman Catholics. At the close of the morning service, which was read by the Rev. Thomas Scott, three persons came forward to the communion table, and publicly recanted the doctrines of the Church of Rome, and repeated the form of abjuration in an audible and impressive tone. After they had taken the oath of abjuration, Mr. Scott announced to the congregation that he would receive the recantation of the other converts privately in the vestry after divine service. Although the congregation exhibited the greatest anxiety to obtain a view of the converts and the administering of the form, no disorder or confusion took place, but the deepest seriousness and attention seemed to be manifested by all present. At the close of the sermon, Mr. Scott proceeded to the vestry room, and administered the form of abjuration to three other persons. Of the six persons who conformed to Protestantism, three were males and three were females. Some of them, we were informed, have had their sincerity well tested, for they have endured persecution on account of their change of faith. The form of abjuration was written on a sheet of parchment, and all the converts, after taking the oath, appended their signatures to the roll.—*Dublin Statesman.*

CONVERTS FROM ROMANISM.—Thirty-three heads of families at Dingle, converts from the Church of Rome to the established Church, have publicly certified that the Rev. Charles Gayer, incumbent of that place, offered them no bribe whatever—as falsely stated in some of the Radical papers—to change their religion, and they offer to verify the declaration on oath.—*Church Intelligencer.*

The statement which originally appeared in the *Cork Examiner,* stating that Lord Holland had been converted to the Roman Catholic faith, while at Rome in September last, is totally without foundation. His lordship has not been in that city since 1835.

THE NEW BISHOP OF JERUSALEM.—Seventeen or eighteen years ago his lordship was the officiating rabbi of a synagogue at Plymouth. He was baptized at Plymouth by the Rev. Mr. Hatchard, and received orders at the hands of the late Archbishop of Tuam, in the Church of Ireland, a Church claiming the purest apostolic descent, untainted by popery. His lordship is of pure Hebrew descent, of the tribe of Judah; his lovely and most esteemed partner, Mrs. Alexander, is also of the purest Hebrew blood, and of the tribe of Levi, thus uniting in one the royal and the priestly tribes. Mrs. Alexander was baptized about a year after her husband. Their eldest boy, whose name is Michael, is a student in Christ's Hospital.—*The European.*

DIVISION AMONG THE JEWS.—It will be interesting to your religious readers to be informed, that a movement is now taking place among the Jews, which promises to shake the system of Judaism to its centre. I have of late been much in personal communication with some of the Rabbis, and they view the movement to which I allude with very great alarm. That movement is the secession of a very large number from the general body. The seceders are headed by Sir Isaac Goldsmidt, one of the most influential individuals in the Israelitish persuasion in London. The great ground of secession is a denial and rejection of the authority with which the general body invest the Rabbinical writings. They place, indeed, the Talmud, just as the Roman Catholics do the traditions of the Fathers, on a footing of equality with the Scriptures themselves. The new sect disclaim the Rabbinical authority altogether. They regard the Talmud as a mass of absurdities, and are to recognise no other authority, either for doctrine or discipline, than the writings of Moses and the Prophets. The seceders are, at the moment I write, in treaty—if, indeed, the treaty be not concluded—for a synagogue for themselves, in one of the large places which Robert Owen erected for the propagation of his Social principles, when Socialism was in the zenith of its temporary popularity among the working classes.—*London Correspondent of Dundee Warder.*

PRUSSIA.—ANGLICAN BISHOP IN JERUSALEM.—Proclamation of the King of Prussia, taken from the German *Journal of Frankfort.* It is dated Molbnietz, September 6, 1841:—"We, Frederick William, &c., have appropriated to the endowment of a Protestant bishopric to be established at Jerusalem, with the concurrence of England, the sum of £15,000 sterling, the interest of which—viz., £900 sterling, forming the half of the salary of the bishop, we will pay beforehand. This sum is to be remitted to the Archbishops of Canterbury and York, and the Bishop of Eondon, as trustees of this Episcopal See. If at a subsequent period, this capital can be invested in the purchase of lands in Palestine, but with our consent, the capital shall be paid up to the before mentioned trustees. This sum of £15,000 shall be mentioned in the act of endowment, but if the lands purchased in Palestine yield a revenue equal to an interest of more than four per cent., the surplus shall be given, not to the bishop, but to be devoted to the funds of the bishopric."

The late Rev. Dr. Nott, of Winchester, has left to the Society for Propagating the Gospel in Foreign Parts, £6,000, to be expended in building churches in Upper and Lower Canada.

The Rev. Hugh M'Neile, at the request of the American Consul and several influential citizens, delivered to a crowded auditory at the Liverpool Amphitheatre, on Wednesday, a lecture on the life of Dr. Franklin. It excited immense interest, and the receipts, intended for the benefit of the Printers' Pension Society, amounted to £270.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Dutchess County. Thursday, December 9, the state Thanksgiving-Day, in Christ Church, Poughkeepsie, admitted Homer Wheaton to deacons' orders. Morning prayer was read by the Rev. Frederick W. Hatch, rector of St. Paul's Church, the sermon preached by the bishop, and the candidate presented by the Rev. John Reed, D. D., rector of Christ Church.

In the afternoon confirmed 22.

Friday, December 10, laid the corner stone of St. Paul's Church, Pleasant Valley. Morning service was previously celebrated in the Methodist Meeting House by the Rev. Mr. Hatch, assisted by the Rev. Mr. Wheaton, who read the lessons, and a sermon preached by the bishop. At the laying of the stone, the address was delivered by the Rev. Sheldon Davis, missionary at Pleasant Valley and Lithgow.

West Point. Third Sunday in Advent, December 12, confirmed 7 (including 3 cadets) in the chapel of the United States Military Academy.

BISHOP ONDERDONK'S APPOINTMENTS

FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Second Sunday after Epiphany, January 16, St. Stephen's Church, *New York.*

Sexagesima Sunday, January 30, Grace Church.

First Sunday in Lent, February 13, Christ Church, *Brooklyn.*

Second Sunday in Lent, February 20, Christ Church, *New York.*

Third Sunday in Lent, February 27, St. George's Church.

Fourth Sunday in Lent, March 6, French Church du St. Esprit.

Fifth Sunday in Lent, March 13, Zion Church.

Sunday next before Easter, March 20, St. John's Church, *Brooklyn.*

First Sunday after Easter, April 3, St. Philip's Church, *New York.*

Third Sunday after Easter, April 17, St. Luke's Church.

Fourth Sunday after Easter April 24, St. Mary's Church, *Brooklyn.*

CALENDAR.

DECEMBER.

19. Fourth Sunday in Advent.
21. St Thomas the Apostle.
25. CHRISTMAS DAY.
26. First Sunday after Christmas, and St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.

JANUARY.

1. The Circumcision of our Lord Jesus Christ.
2. Second Sunday after Christmas.
6. The Epiphany, or the Manifestation of Christ to the Gentiles.
9. First Sunday after the Epiphany.
16. Second Sunday after the Epiphany.
23. Septuagesima Sunday.
25. The Conversion of St. Paul.
30. Sexagesima Sunday.

NOTICES.

COURSE OF SERMONS IN ST. JOHN'S CHURCH, BROOKLYN.

5. *December* 19. *4th Sunday in Advent,* } The distinction between Catholic and Protestant, an examination of the charge made against Catholics of symbolizing with the Romanists.

By Rev. E. M. Johnson, of St. John's Church Service to commence at 7 o'clock.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

A stated meeting of the Board of Managers will be held in the Basement of St. Bartholomew's Church, on Monday Evening next, the 20th inst., at half past 7 o'clock.

WM. A DUNCAN, *Recording Secretary.*

New York, Dec. 16, 1841.

DIED,

In this city, on the 13th inst., Sarah Maria, infant daughter of James M. and Maria S. Miller, aged 8 months.

In Catskill village, on Tuesday evening, December 7, of inflammation of the lungs, EDMUND D. BARRY, son of Rev. JOSEPH F. PHILLIPS, rector of St. Luke's Church, in said village, aged 7 months.

ACKNOWLEDGMENTS.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From Wm Van Hook, annual, $2. Morris Robinson, do, $3. Mrs Susan A Remsen, do, $3. D H Hoyt, do, $2, F A Benjamin, do, $2. A B McDonald, do, $2 Hezekiah Wheeler, do, $2. J W Burtis, do, $2. D W Townsend, do, $2. Mrs Pickersgill, do, $2. Joseph A Baker, do, $2. Mrs J H Hobart, do, $2 W H Hobart, M D, do, $2. St Paul's ch, Pleasant Valley, Dutchess county, per Bishop Onderdonk, $1 25 Total amount, $29 25.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. Butler, Agent,
At the Depository, 28 Ann-street.

New York, December 16, 1841.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Wm Van Hook, annual, $1. Morris Robinson, do, $3. J H Borrowe, M D, do, $1. Mrs Susan A Remsen, do, $2. D H Hoyt, do, $1. A B McDonald, do, $2. Miss Mary Oden, remitted by D Brunner, Baltimore, donation, $15. Joseph A Baker, annual, $1. Wm B Ballow, do, $1. Miss A A Ballow, $1 Mrs J H Hobart, $1. Wm H Hobart, M D, $1. Total amount, $30.

Extract of a letter received from a clergyman in the interior of Pennsylvania:

"Your Tracts have been received, and I am sowing the good seed. I view the Society as an invaluable auxilliary of the Church." The tracts alluded to, were a purchase to the amount of $10. Many such auxilliaries would be invaluable to the Society.

New York, December 16, 1841.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 28 Ann street.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the poor, since the 20th of November:

From a communicant of St Bartholomew's ch, $3. J T H, $20. By Swords, Stanford & Co, from Jacob R Le Roy, Esq, $50. By Thomas C Butler, Esq, a thanksgiving offering from a member of Christ ch, $1. A friend to City Missions, by the hands of T C Butler, $1.

LOT JONES, 192 Allen-st.

Donations are respectfully solicited. They may be left with Swords, Stanford & Co, 152 Broadway; at the Union Depository, 28 Ann street; at the office of the Churchman, 111 Nassau street; or at the residence of the Missionary, 192 Allen street. Dec. 14, 1841.

MISSIONARY AT LARGE.

The subscriber gratefully acknowledges the receipt of the following donation for the benefit of the poor:

By the hands of Swords, Stanford & Co, from E, $8.

Further donations are much needed and will be thankfully received, if left at 28 Ann street; Mr. Sparks, office of the Churchman, 111 Nassau street, up stairs; Swords, Stanford & Co, 152 Broadway; or at the residence of the subscriber,

BENJ. EVANS,
Missionary at Large, 360 Broome-St.

New York, December 15, 1841.

PROTESTANT EPISCOPAL EDUCATION & MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

"A mite from a parishioner of St Bartholomew's ch, New York, unprepared on the morning of collection," $3. From St James' ch, Hyde Park, Rev Dr Sherwood, rector, collection for missionary fund, $13 St Mark's ch, Williamsburg, Rev S M Haskins, rector, collection, Thanksgiving offerings for Education and Missionary fund, $11. St Paul's ch, Troy, Rev R B Van Kleeck, rector, special collection for missionary fund, $75 12. St Thomas' ch, Mamaroneck, Rev J M Ward, rector, collection for missionary fund, $8. Trinity ch, Windham, Greene county, by the hands of Rt Rev Bishop Onderdonk, for missionary fund, $4. St Paul's ch, Pleasant Valley, Dutchess county, $4 44, and from St Peter's ch, Lithgow, Dutchess county, both by the Rt Rev Bishop Onderdonk, and special collections for Education and Missionary fund, $1 75. St Philip's ch, Phillipstown, $2 92, and St Mary's ch in the Highlands, Rev Ebenezer Williams, collections for Education and Missionary fund, $3 54. Total amount, $126 77.

C. N. S. ROWLAND, Treasurer,
December 15, 1841. 55 Water street.

THE FUND FOR AGED INFIRM CLERGYMEN.

"The Treasurer of the Convention" acknowledges the receipt of the following contributions for the above fund, viz:

From St. Philip's ch, Phillipstown, Putnam co, Rev Ebenezer Williams, rector, coll, $6. St Mark's ch, New York, Rev Dr Anthon, rector, 100. St Thomas' ch. New York, Rev Dr Hawks, rector, 185 88. Ch of the Epiphany, New York, Rev Lot Jones, 8 40. Ch of the Nativity, New York, Rev Caleb Clapp, 8 20. Christ ch, Manhasset, Rev James P F Clarke, 11 06; and St Paul's ch, Glen Cove, Rev James P F Clarke, 94 cts. St Michael's ch, Bloomingdale, Rev Wm Richmond, 7 62. Calvary ch, Brooklyn, Rev Wm H Lewis, 17 25. St George's ch, New York, Rev Dr Milnor, rector, 61 35. Grace ch, New York, Rev Dr Taylor, rector, 200. Ch of the Holy Evangelist, New York, Rev Jesse Pound, 22 25. St Bartholomew's ch, New York, Rev L P W Balch, rector, 87 12. "A member of St Thomas' ch," New York, by the hands of Rev Mr Pardee, 2. Total amount, $718 07.

C. N. S. ROWLAND, Treasurer
of the Convention of P. E. Church, N. Y.

December 15, 1841.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber very gratefully acknowledges the receipt of $25, for the poor, from Miss Jay.

This being the only donation he has received for the destitute of his flock in nine months, was peculiarly acceptable. Sickness, death, and other causes, have made the calls upon him for temporary aid, both numerous and pressing; and these will soon be greatly augmented, by the severity of winter, and want of employment. Further donations are therefore respectfully solicited, and will be thankfully received if left with Swords, Stanford & Co., 152 Broadway; at the Depository, 28 Ann street; or JESSE POUND, 26 Vandam street. Dec. 15, 1841.

JUBILEE COLLEGE.

The subscriber gratefully acknowledges the receipt, from the Rev Theodore B Lyman of $150—less $7 88 for difference of exchange, the same being the avails of a Fair, under the direction of the Juvenile Missionary Association of St John's Parish, Hagerstown.

JAMES F. DE PEYSTER,
December 24, 1841. 49 South street.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

From Rev W H Barnwell, rector of St Peter's church, Charleston, S C, St Peter's Working Society, for Texas, $50; members of St Peter's congregation, general, $10; St Peter's Working Society, for Africa, $100; a member of St Peter's, for Africa, $10. Collection at St Stephen's ch, missionary meeting, December 12, for Africa, $69 29; collection at St George's ch, Flushing, L I, for Africa, $75; per Rev John Payne, for African mission, Trinity ch, Washington, $70 36; Sunday school, Trinity church, Washington, for support of Horace Stringfellow and Seth Todd, in the African Mission, $42; Mrs L B Mason and children, Fairfax county, Va, $5; Misses Catharine and Elizabeth Thompson, each 5—10; African mite box, Theological Seminary, Alexandria, $1; an unknown friend, $2; Mrs Mary Rose, Alexandria, $1; from a few friends in St Paul's ch, Alexandria, for support of a child to be called Wm H Wilmer, $20; from a few friends in Alexandria, $12 50; unknown friends in Petersburg, Va, $2; from Mrs P Gairy, do, $10; for support of G Carroway and E Lowe, $40; Collection in Christ ch, Norfolk, Va, $172 50; Miss Swearingen, Frederick City, Md, $3 60; part of amount pledged by Mrs Payne's friends to defray the expense of her passage to America, $14; from a friend to Africa, Centreville, Md, $5; St James' (col'd) ch, Baltimore, $3; St Andrew's ch, do, $10 75—424 71. From a member of St Ann's ch, Brooklyn, per Rev Dr Cutler, for support of Charles H Richards, in African mission, first annual payment, $20; St Luke's ch, Rochester, balance of subscription for 1841, $10. Total amount, $769.

J. SMYTH ROGERS, Treasurer.

New York, December 11, 1841.

WANTED,

A SITUATION as a lady's companion, by a respectable young lady, who is a communicant in the Episcopal Church, and whose only object is that of getting a permanent home. Compensation no object. A line addressed to Emily, and left at the office of the Churchman, will be promptly attended to.

December 18. $1t.

HOLIDAY BOOKS.

THE subscriber will be happy to furnish his friends with various Juvenile Books, suitable for the Holiday season. Among the standard ones of this sort are small Bibles and Testaments, in rich binding and on fine paper.

Also, the Book of Common Prayer of the best editions, both as regards fineness of paper, and beautiful external appearance.

Also, in Turkey Morocco, and elegantly gilt, BROWNELL'S PRAYER BOOK. Since the publication of this edition of the work in last July, nearly 2,000 copies of it have gone from the publishing office; and still another edition is now in press. It should be in every family.

ALEXANDER V. BLAKE,
Dec. 8. 54 Gold street.

CALVARY CHURCH, BROOKLYN.

SEATS FREE.

Rev. Wm. H. Lewis, Rector, in Pearl between Nassau and Concord streets,

IS open for Divine service on Sundays, morning, afternoon, and evening; also, on Wednesday evenings of each week.

Sunday school is held in the basement, and Bible class in the church.

There is to be a confirmation held by the bishop of the diocese on the morning of the first Sunday after the Epiphany next, January 9th.

Dec 18. 3t

A SEXTON is wanted for an Episcopal Church in this city. One accustomed to the b s and collection of money will be preferred. Undoubted references will also be required. Address "Church," Sun office. Dec. 18—1t$

THE TEMPLE AND COUNTRY PARSON.

BY REV. GEORGE HERBERT.

JUST published by J. B. DOW, Boston, and for sale at this office, a new and elegant 12mo. edition of this admirable work.

'The Temple,' which has passed through numerous editions in England, though never before printed in this country, was first published in 1635, by Mr Nicholas Ferrar, soon after the death of Mr. Herbert. So rapid was the sale, that more than twenty thousand copies were disposed of in a few years.

RECOMMENDATIONS.—'The writings of a man whose learning and judgment were so highly esteemed by the learned of his age, and especially by Sir Francis Bacon, should not be suffered to sink into oblivion.—*Rt. Rev. Bishop Griswold.*

'Herbert, the scholar and the clergyman, the Christian and the poet, will be welcomed by those who love to see the talents engaged in religion, and devoted to the cause of CHRIST. The piety of the present age is too enlightened to mistake the spirit that pervaded his pen, or to be offended at the style of decoration in which his deeply devotional thoughts are here presented.'—*Rev. T. Edson of the Episcopal Church in Lowell.*

'Herbert has always been a favorite with the lovers of devotional poetry. Simplicity and originality, vigorous thought and terse expression, and the union of poetical power with the spirit of a sound mind, are eminently his characteristics. It would be easy to write a volume in his praise; but for this very reason it is unnecessary to write a word. He is well known: nor will his entire devotion to the Church be among the least of his recommendations.—*New York Churchman.*

Also, Wreaths and Branches for the Church, just published by J. B. Dow, and for sale as above.

December 18.

PICTORIAL GEMS FOR TRAVELLERS.

JUST published, in 1 elegant volume, 12mo. Gems from the works of Travellers, illustrative of various passages in Holy Scripture, with nearly one hundred engravings. Published under the direction of the Committee of General Literature and Education, London.

The Holy Scriptures contain many passages full of importance and beauty, but not generally understood, because they contain allusions to manners and customs, familiar indeed to those whom they were originally addressed, but imperfectly known to us.

In order to obviate this difficulty, this volume is now presented to the public, consisting of extracts from the narratives of travellers who have recorded the customs of the Oriental Nations, from whom we learn that some usages were retained among them to this day, such as existed in the times when the Scriptures were written, and that their manners are in many instances little changed since the patriarchal times. The compiler trusts this volume may be the means of leading readers to a more general acquaintance with Eastern customs, and assist them to a clearer perception of the propriety and beauty of the illustrations so often drawn from them in the Bible.

D. APPLETON & CO.
December 18. 200 Broadway, New York.

STUYVESANT BOOK STORE.

A CHOICE COLLECTION OF HOLIDAY PRESENTS of Juvenile and Fancy Books, Ladies' and Gentlemen's Writing Desks, plain and ornamental of various sizes, Ladies' Work Boxes, porcelain slate, Portfolios, fine Albums, Scrap Books, English and French Note paper, plain and extra Envelopes for Notes and Cards. Bibles and Church Books in plain and elegant bindings, together with the usual variety of Christmas and New Year's Presents at moderate prices by

GEO. MILLER,
December 18, 647 Broadway.

THE TRUE CATHOLIC CHURCHMAN, in his Life, and in his Death: The Sermons and Poetical Remains of the Rev Benjamin Davis Winslow, A. M., Assistant to the Rector of St. Mary's Church, Burlington, New Jersey, with notes, and the Funeral Sermon by the Rt. Rev. Geo. W. Doane, D. D., LL. D., Bishop of the Diocese. 1 vol. 8vo.

CHRISTIAN BALLADS. 1 vol. 12mo.

SACRED MELODIES, or Hymns for Youth: with appropriate selections from Scripture. 1 vol. 12mo.

Published and for sale by WILEY & PUTNAM,
Dec 18 161 Broadway.

THIRD EDITION OF THE 18MO RUBRICATED BOOK OF COMMON PRAYER.

JUST PUBLISHED by GEORGE MILLER, No. 647 Broadway. This is the latest edition of the book in this diocese, and the most correct. It has been read a third time by a Presbyter of the Church of no ordinary talents, with a certificate from the Right Rev. Bishop Onderdonk. It is beautifully embellished with six appropriate Steel Engravings, and bound in various styles of Morocco Gilt, very suitable for a Holiday Present. Dec. 11—4t

SWORDS' ALMANAC.

IN PRESS, and will be ready in a few days, Swords' Pocket Almanac for 1842. Besides the matter usually furnished, this Almanac will contain the CANONS as revised by the late General Convention.

SWORDS, STANFORD & CO.
December 11, tf

PATRICK LOWTH WHITBY'S COMMENTARY.

FOR sale by BARTLETT & WELFORD, at their Antiquarian Bookstore and Repository for Standard Literature,

229 BROADWAY,
under the American Hotel.

A very fine copy of the original folio edition of that rare and valuable work: *A Paraphrase and Commentary on the Sacred Books of the Old and New Testaments.* By Symon Patrick, D. D., Lord Bishop of Ely. Dr. William Lowth and Dr. Whitby, Complete in 6 vols. folio, in calf binding.

N. B. The most important Theological Works, both recent and modern, always on sale at the lowest prices, as above.

Catalogues furnished gratis on application.

December 11. tf

GIFTS FOR THE HOLIDAYS,

For Sale at the Clinton Hall Book Store, at the Lowest Cash Prices.

ELEGANTLY bound, and fine editions, of the Bible, of all sizes, from 32mo, to quarto.

Testaments of the usual sizes.

The Book of Common Prayer, of all sizes, and splendidly bound.

The Pictorial Illustrations of the Bible, in 3 volumes—complete—superbly bound in morocco gilt, and in cloth, gilt edges.

Eastern Arts and Antiquities, 130 illustrations, a republication from the London Religious Tract Society, in gilt binding.

Bible Quadrupeds, (Bingley's) with 16 beautiful engravings—gilt binding.

English Annuals for 1842.

The Drawing Room Scrap Book, with poetical illustrations by Mary Howitt, 36 engravings, and elegantly bound in blue silk.

The Book of the Boudoir, or the Court of Queen Victoria, a series of highly finished Portraits of the female nobility—3d series, with poetical illustrations, bound in green morocco.

The Keepsake, edited by the Countess of Blessington, with 13 beautiful embellishments, elegantly bound in crimson silk.

The Book of Beauty, edited by the Countess of Blessington—with 13 splendid engravings of her Majesty the Queen, and other distinguished ladies, bound in blue silk.

Heath's Picturesque Annual, a history and description of Paris, 1841, by Mrs. Gore, with 21 highly finished engravings, bound in green cloth and gilt.

The Cabinet of Modern Art, edited by Alaric A. Watts, illustrated with 24 splendid steel engravings, a splendid volume, elegantly bound in Turkey morocco, extra gilt.

The Gems of Art, a Token of Remembrance—illustrated with 23 elegantly engraved plates—a beautiful volume, elegantly bound in Turkey morocco, extra.

The Juvenile Scrap Book, by Mrs. Ellis—with 17 beautiful plates.

Friendship's Offering and Winter's Wreath, 10 beautiful plates, embossed morocco.

The Forget-Me-Not, 11 exquisite engravings, by Frederick Shobert, morocco, richly gilt.

American Annuals for 1842.

The Violet, a Christmas and New Year's Gift, 8 fine engravings, morocco.

The Youth's Keepsake, a Christmas and New Year's Gift for Young People.

The Mignionette, 5 elegant steel plates.

The Gift, a Christmas and New Year's Present, 8 beautiful engravings, morocco, richly gilt.

The Token and Atlantic Souvenir, 10 fine engravings, morocco.

The Lady's Book of Flowers and Poetry, 10 beautiful colored plates, morocco.

The Gem, a Christmas and New Year's Present, 7 embellishments, morocco.

The Friendship's Offering, by Mrs. Catharine H. W. Esling, plates, morocco.

The Rose of Sharon, a Religious Souvenir, by Miss Sarah C. Edgarton, 5 plates, embossed.

The Dahlia, or Memorial of Affection, 6 plates, morocco.

The Rose, or Affection's Gift, by Emily Marshall, 10 steel engravings, morocco.

An assortment of Juvenile Books, Stationery, &c., &c.

J. S. REDFIELD, Clinton Hall.
New York, Dec. 11, 1842. tf

☞ JOHN MORRISON, Sexton in the Parish of Trinity Church, and Undertaker, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to their church, all applications for interments in their ground must be made to him from 9 A. M. to 3 P. M. at the Trinity Church Vestry Office, corner of Fulton and Church sts, and at other hours at his house, No. 17 Clarkson st., near Hudson st. He will find all articles requisite for funerals on reasonable terms, and give punctual attendance. Dec 11—yly

NEW MANUAL, &C.

IN press, and will speedily be published, a new edition of that most excellent work, The New Manual of Devotion. Revised and enlarged by the Rt. Rev. Bishop Ives. In one volume. Price $1.

Also, nearly ready, A Catechism, to be taught orally to those who cannot read, designed for the colored population of the South. By Bishop Ives. Price, about 75 cents per dozen.

Recently published, Dr. Hawks' Commentary on the Constitution and Canons of the Protestant Episcopal Church. Price $1 25.

SWORDS, STANFORD, & Co.,
Nov. 20. 152 Broadway.

BOOKS FOR THE HOLIDAYS.

AS the Holidays are fast approaching, the subscriber respectfully informs the parents and the friends of the young, that he has for sale a choice collection of suitable Books, Stationery, Fancy Articles, and Amusing Games.

T. J. CROWEN, 633 Broadway,
at the sign of the Golden Book.
December 4, 1841. tf

CHURCH AND PARLOR ORGANS.—GEO. JARDINE, Organ Builder, Anthony-st., next door to Broadway, New York, manufactures in the very superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly fitted for country churches, where organists cannot be procured, and has long been in general use in the country churches throughout England. Dec 4.—yly

INSTRUCTION IN VOCAL AND INSTRUMENTAL MUSIC.

THE undersigned, having recently established himself in this city, offers his services as an instructor of Vocal Music, the Piano Forte, Thorough Base and Composition, and the Flute. Having been for several years employed as an instructor of music, he flatters himself that he shall be able to give satisfaction to all who may favor him with their patronage. He will give lessons to individuals or classes, at his room, No 111 Nassau-street, or with Messrs. Firth, Hall & Pond, No 1 Franklin Square, will be promptly attended to.

BENJ. WYMAN.

REFERENCES.

Mr. S. B. Pond, Mr. George Andrews, Mr. J. A. Sparks, Mr. L. B. Wyman, *New York;* Mr. Lowell Mason, Mr. H. W. Day, Mr. J. F. Warner, *Boston.*

New York, Oct 30, 1841.

From the Church.

A PLAN FOR THE UNION OF WESLEYAN METHODISM WITH THE CHURCH.

(*From a Pamphlet by the Rev. R. Hodgson, M. A., entitled "Wesleyan Methodism considered in relation to the Church."*)

We have now brought to a close our observations on the rise, progress, and final establishment of Wesleyan Methodism, as a religious system, considered in relation to the Church. Our object was to explain this singular phenomenon—to show under what circumstances the two parties have assumed their relative position, and upon what grounds they respectively occupy that position. We have endeavored to attain that object by a course of fair, candid, and documentary investigation. We have no intention of adding a "moral to our tale;" for reflections would now be useless, and might only lead to still more useless recrimination. That grave errors were committed on both sides must be acknowledged by all impartial inquirers, who are attached less to the cause of party than the cause of truth.

"Iliacos intrà muros peccatur et extrà."

But beyond this general admission we cannot go; and we leave to more adventurous writers the task of distributing the praise or censure in fair and rateable proportions.

"*Time past,*" it has been beautifully observed by a stoical writer, is as "something consecrated to the gods;" it is beyond the power "of fortune or of man." Regret, therefore, is unavailing; and we must accept this condition of things as a legacy, if not of the wisdom, at least of the errors, of our ancestors.

But though we accept this condition of things with all its difficulties, we need not resign ourselves as the victims of stoical resignation and despair. Nothing certainly need preclude us from "casting about" for some expedient which may assist us in obtaining a practical solution of these difficulties. To us, indeed, it is a matter of regret that the "tide" was not "taken at the flood" at an earlier period. Success would then have been more probable; and we should thus have avoided those "shoals and miseries" on which we have been subsequently stranded.

This, however, shall not deter us from making an attempt; and, if any should consider us as uselessly employed in even doing this, let them consider the grounds of our confidence. The strongest bond of union between Wesleyan Methodism and the Church of England is to be found in the neat, terse, elegant, and imperishable writings of Mr. Wesley himself. And we would recommend to the consideration of both parties one catholic principle enunciated in those writings, and which Mr. Wesley professes to have adopted as his rule of conduct,—"to consider the 'Church of England,' or the 'cause of Methodism,' but as subordinate to the general interests of the Church of CHRIST." Both parties will certainly acknowledge the propriety of this principle; but will both parties abide by its application?

The first point in favor of those who wish to "close this breach" between the Church and Wesleyan Methodism, is the absence of any irreconcileable difference in matters of doctrine; and what little difference does exist affects rather the *phraseology* than the substance. But when we arrive at "Church Government," then commences the difficulty.

There are only two methods which have ever been proposed for effecting the object we have in view. The one, for the sake of distinction, may be termed the *Theory of Absorption*, and has been clearly explained; the other may be termed the *Theory of Union*, but every person who has mentioned it, has forgotten to state its "elements."

The theory of *Absorption* is certainly simple; but it has the fault of all theories which aim at simplicity without reference to the infinite complications of social existence. It is perfectly visionary and impracticable. The theory has been thus stated:—"Even our enemies must confess, that the clergy, at large, do preach the Gospel in its scriptural integrity to the people; and that there is *no ground accordingly for continuing a system* (*Methodism*) *which the present state of the religious world has entirely superseded.*"

Now look at the broad facts of the case. With a dense population, destitute to an unparalleled extent of religious instruction, and amidst a vast superfecundity of socialism, chartism, and every demoralizing agency, this theory contemplates the disbanding of about *five thousand* Methodist ministers and preachers (Itinerant and Local) without any compensating increase of ministers on the part of the Establishment—the shutting up of *three thousand* chapels in England alone, besides other subordinate places of worship, with no corresponding "church extension" to meet the emergency—the withdrawing of *above a million* of "hearers" from the religious ordinances of their choice, with an absolute certainty that the very violence of the change would throw a vast proportion into the ranks of dissent—the closing of between *three* and *four thousand* Sunday schools in uneducated and populous districts, and the separation of *three hundred* and *sixty thousand* "Members" of the Society, from a discipline to which they are enthusiastically attached, without the provision of, or even indication of, any analogous system which might occupy its place; to say nothing of a large field of Missionary operations which we are quite incompetent to cover.* No consistent and intelligent Churchman, however desirous of theoretical unity and perfection, could even wish for such a consummation as this; and to believe that any person could seriously propound such a theory, as a practical theory, is certainly levying a large tax upon human credulity.

But if this theory be impracticable, can no principles be laid down which may serve as a basis of *union?* But, here, care must be taken that those principles be consistent with our form of Church-government; for, as it is justly observed by Mr. Jackson, "the Church, with its three orders of ministers, can never sanction the ordination which the Methodist preachers have received."† We have seen that a Presbyterian ordination was forced upon the Wesleyans more out of necessity than choice; that Mr. Wesley considered the "Episcopal form of Church-government as well agreeing with the writings and practice of the Apostles;"‡ that eminent writers of that body express "no objections to our Episcopacy scripturally understood,"§ and we certainly wish it to be no *otherwise* understood.

In order then to preserve the uniformity of our Episcopal form of Church-government, let us be permitted to clear away the difficulty by suggesting a slight extension. We propose, therefore, the creation of a "Wesleyan Bishop," who shall ordain the Wesleyan ministers, presenting themselves for ordination|| at the annual Conference, and who shall exercise the other functions of Episcopacy as far as may be compatible with the discipline of Wesleyan Methodism as at present constituted. We propose further that the nomination of this bishop be vested in the Wesleyan Conference,¶ and that the eligibility shall be restricted to such individuals as have filled the office of "President of the Conference;" not merely because this proviso would secure sufficient gravity and experience on the part of the individual selected, but would serve as a guarantee that such an individual possessed the affections and regard of the whole Methodist Body.** The *veto*, of course, would rest with the Archbishop of Canterbury; and, in case of its being exercised, we propose that the Conference proceed to the nomination of three individuals, belonging to the order specified. From these a selection will be made, and the appointment final.

This is the only concession we solicit at the hands of the Church; for it is impossible that we should co-operate with those whose ordination she does not sanction. Neither do we know of any interest of the Establishment, whether temporal or spiritual, that would suffer detriment from this relaxation. If we cannot extend the terms of our communion so far as to admit within the pale of the Church all who do *not dissent from her doctrines and renounce her service;* even rational men must at length begin to entertain doubts respecting her ultimate stability. When we reflect upon our singular position, the species of hostility which is constantly waged against us, and that, as a Church, we have, at least in bygone times, "left undone those things which we ought to have done," we are reminded of an observation which has fallen from a high authority: "Permanent usages are suited to a peaceful state; but those which are compelled to engage in vast undertakings, require a corresponding degree of inventive power."††

At the hands of the Wesleyans we request the following concessions. In large towns and populous districts we have no desire to extort from them the closing of their chapels during the hours of service in the parochial church; (unless on very special occasions;) for that would be inconsistent with the principles we have already advocated, (p. 24,)‡‡ as well as with the relaxation of Mr. Wesley himself. But in rural and thinly peopled districts, we would suggest the propriety of recurring, as far as circumstances will permit, to the practice of the founder of Methodism. The next concession relates to the use of the "Liturgy." It will be observed that the plan of pacification "*strongly recommended*" the use of the Liturgy. We wish this recommendation to be made "absolute." On this head we have with us the suffrage of many eminent Wesleyans. "The fault," says Mr. Watson, "in the 'plan of pacification' lay in not making the use of the Liturgy the *sole and peremptory rule*, as a condition of opening their chapels during the hours of service. That improvement is indeed greatly to be desired; for the Liturgy *secures* the reading of a large portion of the Scriptures; it *secures* what Mr. Wesley has properly called the "four grand parts of public petition," (p. 64;) "and besides the aid it affords to the most spiritual and devout, a great body of evangelical truth is by constant use laid up in the minds of children and ignorant people"......"furnishing them with suitable, sanctifying, solemn, and impressive petitions."§§

With respect to the administration of the sacrament we wish to withdraw none of the privileges conceded in 1795. We propose, however, this concession, that "members of the Wesleyan Societies" shall attend the administration of this rite at the parochial church, at least *once a quarter*. This is the strongest bond of union that can subsist between us; it draws a strong line of demarcation, as Bishop Copleston remarks, between the "Wesleyans and those organized communities" (of dissent) "which exclude from their society any that communicate in the blessed sacrament of the LORD's Supper with the National Church." At the same time, it is a homage to the Establishment and to the memory of John Wesley, which, we are assured, no true Wesleyan will ever grudge.

Such are the principal concessions on the part of the Church of England and Wesleyan Methodism which have suggested themselves to our mind, in no light or inconsiderate mood, as forming a basis for their mutual *union*, and, subsequently, for their more effective co-operation. Whether any practical result may ever flow from these or similar suggestions, to reunite us with our brethren, it would be in vain for the writer to conjecture. He has endeavored to execute, to the best of his ability, what he conceives to be his part of the duty; and, if he only succeeds in making the question better understood by all parties, he will not consider his time misspent or his labor misapplied. Nothing would afford him greater pleasure than to see members of the Church of England reciprocate the same feeling towards the Wesleyan Methodists as one of their writers has evinced in the following passage towards us:—"The prevalent sentiment of the Methodists, as a body, towards the Establishment has been that of friendship. We rejoice that she has great influence with the mass of the population. We wish her prosperity and perpetuity, as we wish all other Christian Churches; and the *more so* as we recognise in her the 'mother of us all,' and can never contemplate, without the deepest admiration, her noble army of confessors and martyrs, and the illustrious train of her divines, whose writings have been, and still continue to be, the light of Christendom."||||

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* "Such a formal union (of the Methodists) with the Established Church as implies an abandonment of their own ministry, and their peculiar form of discipline, would be equally a violation of Mr. Wesley's design...... Nor have the Methodist preachers any right so to trifle with the consciences of mankind as to withdraw from more than a million of people the religious ordinances and means of salvation which they prefer before all others. There are principles concerned in questions of this nature more deep and momentous than superficial declaimers ever imagine."—*Centenary of Wesleyan Methodism*, by the Rev. T. Jackson, President of the Conference, 1839, p. 256.

† Centenary of Wesleyan Methodism, p. 256.

‡ "Unless I see more reason for it than ever I yet saw, I will not leave the Church of England, *as by law established*, while the breath of GOD is in my nostrils." Wesley, (Jackson's Church and the Methodists, p. 26.)

§ Watson's Life of Wesley.

|| At present the term "ordination" is not used by the Methodists; it is expressed by the phrase "received into full connexion,"—another instance of the reluctance frequently manifested by Mr. Wesley, "to invade no man's right," on light, or, what he conceived, insufficient grounds.

¶ It consists of "one hundred senior preachers."

** There is one man whom we cannot pass over in silence. He has at all times acted in defence of the Church—opposing himself to every democratic tendency in the Body, and even co-operating with the Conference in the expulsion of a Methodist itinerant preacher, who persisted, during the late crisis, in attaching himself to a "Church Reform Society" near Manchester. In this he executed the true Wesleyan principle. "As to those of the people called Methodists," observes Mr. Wesley, "whom you suppose to rail at and abuse the clergy, and to 'revile and censure their neighbors,' I can only say, which are they? Show me the men, and if it appear that any of those, under my care, habitually censure or revile others, whether CLERGY or LAITY, I WILL MAKE THEM AN EXAMPLE FOR THE BENEFIT OF ALL THE REST." (Works, vol. viii. p. 489.) It is hardly necessary to state that Dr. Bunting is the individual to whom we allude, or that his manly proceedings in this case "drew down upon him the obloquy of a licentious press." If the "reciprocity system" were insisted upon, where, we might ask, would the "Vicar of Gedney" appear? [This remark is unjust. Mr. Escott, the Vicar of Gedney, refused to read the burial service at the interment of a child, who had been baptized by a Wesleyan minister, considering that such baptism was invalid. Why should he be sneered at for acting upon an opinion, entertained by several of the best and most learned divines of the Church? If in maintaining his principles, he has behaved harshly, let him be censured for that,—but not for adhering to what he conceived to be his duty. The case has been decided in the Court of Arches against Mr. Escott, but he has appealed, we believe, to the House of Lords.—*Ed. Ch.*]

†† Thucyd. lib. i. § 71.

‡‡ Wesleyan Methodism may put forward some claim to the peculiar honor of the Establishment as the "poor man's Church." "Several of the chapels," observes Mr. Jackson, "in the principal manufacturing towns, such as Manchester, Leeds, Sheffield, and Huddersfield, are of very large dimensions. In Leeds alone the chapels contain *four thousand free sittings;* and in many other places the spiritual necessities of the lower classes of society are met in the same liberal manner.—*Centenary of Wesleyan Methodism*, p. 247.

§§ Watson's Observations on Southey's Life of Wesley, p. 144, note.

|||| Watson's Life of Mr. Wesley, p. 364.

CORRESPONDENCE BETWEEN THE REV. RICHARD HODGSON AND THE CONFERENCE.

Letter from the Rev. Richard Hodgson, Evening Lecturer of St. Peter's, Cornhill, Classical Master in King's College, London, to the Rev. James Dixon, President of the Wesleyan Conference.

King's College, London, July, 1841.

Reverend Sir,—I have taken the liberty of enclosing to you, in your official capacity, as President of the Wesleyan Methodist Conference, a copy of my pamphlet, entitled, "Wesleyan Methodism considered in relation to the Church." I can assure you that I have no other object in view than to exhibit to both parties what I conceive to be their real position, and their true interests; and I do indulge a hope, by no means unreasonable, that both parties, if they devote themselves with zeal and simplicity to the study of this question, will make an effectual progress towards attaining that "unity of the spirit," which is the "bond of perfection." Every year of zealous co-operation and mutual assistance, (even in our present limited spheres of action,) will serve to imbue us more deeply with that spiritual unity which must precede every mere formal union; and I trust that, in this period of transition, "we may walk worthy of the vocation wherewith we are called; with all lowliness and meekness, with long suffering, forbearing one another in love, till we all come in the unity of the faith unto the measure of the stature of the fulness of CHRIST."

I have thought it unseemly, that we who agree in all the essential doctrines of Christianity, "one Spirit, one LORD, one faith, one baptism," holding the same symbols of Christian faith, and the same precepts of Christian practice, should still fight "the battle of the LORD" under different banners. I do consider this state of alienation as unfavorable to the progress of Christianity, as an obstruction to the fulfilment of the Christian's prayer, "Thy kingdom come." Surely it cannot be but that to love GOD is compatible with "love to our brethren;" or, rather, may not the one be considered as the measure of the other? Having considered the subject carefully, I have proposed no compromise which I do not believe at the same time to be mutually honorable. We are called upon not to sacrifice truth, but preconceived opinion; not to effect a victory over the impossibilities of circumstances, but over the infirmities of our judgment and passions. And is not this a fitting sacrifice to be offered up upon the altar of our LORD?

I have already submitted my considerations on the subject to several dignitaries of the Church of England. I have on all occasions met with the greatest condescension; and I have heard, with great pleasure, the expression of their sympathy and regard towards the Wesleyan Methodists. I have no doubt that this expression of good feeling will be reciprocated by the followers of John Wesley; and upon this bond of mutual good feeling, I am content to rest the success of my cause. "Behold how good and how pleasant a thing it is for brethren to dwell together in unity! It is as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the LORD commanded the blessing, even life for evermore."

Praying, my beloved brethren, that "CHRIST may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of CHRIST, which passeth knowledge, that ye might be filled with all the fulness of GOD; and that the LORD may make you to increase and abound in love towards all men, even as we do towards you. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by CHRIST JESUS throughout all ages, world without end, Amen."

Believe me to remain,
Reverend Sir,
Your faithful friend and servant,
RICHARD HODGSON,
Evening Lecturer, &c.

To the Rev. Richard Hodgson, Evening Lecturer of St. Peter's, Cornhill, and Classical Master in King's College, London.

Manchester, August 12th, 1841.

Rev. and Dear Sir,—We beg to acknowledge the receipt of your most friendly and Christian letter, accompanied with a copy of the truly Catholic pamphlet, entitled, "Wesleyan Methodism considered in relation to the Church." Your letter has been read to the Wesleyan ministers now assembled in their Annual Conference, and has called forth an expression of affectionate regard towards yourself, which we feel at once to be our duty and delight to communicate to you.

The prayer which our LORD offered up in the immediate prospect of his "cross and passion," cannot fail to administer perpetual consolation and hope to all who seek the peace and prosperity of GOD's Church on the earth: "Neither pray I for these alone; but for them also which shall believe on me through their word; *that they all may be one;* as thou, Father, art in me, and I in thee; *that they also may be one in us;* that the world may believe that thou hast sent me." We cannot doubt that this prayer will at length be answered in all its fulness and extent of meaning.

It is surely the imperative duty of all who name the name of CHRIST, to labor that they may "be perfectly joined together in the same mind and in the same judgment;" that they may "keep the unity of the Spirit in the bond of peace;" and that they may thus promote the triumphs of truth and mercy in this fallen world. "Spiritual unity," as we are with yourself deeply sensible, "must precede every mere formal union." We cordially respond to this sentiment; and we unfeignedly desire to cultivate such spiritual unity with "all them that love our LORD JESUS CHRIST in sincerity." Many difficulties may arise to prevent the attainment of that particular object which you generously contemplate. We are not unapprized of those difficulties; and we fear, that we must regard them as at present of a very formidable character; but we would not willingly allow them to abate or restrain that charity which "beareth all things, believeth all things, hopeth all things, endureth all things."

Permit us, Rev. and dear Sir, to hail you as a friend and brother in our common LORD, and to give utterance to the unaffected desire of our hearts, that the spirit of unity and love, which the GOD of all charity has been pleased to impart to you, and to many other members of the venerable Establishment of the country, may spread yet more and more, in all Christian communities, until needless divisions and separations shall pass entirely away, and all shall, in that way which the LORD may see to be the best, become one in CHRIST JESUS.

May you personally and largely experience, that "the fruit of righteousness is sown in peace of them that make peace!" And may you be an honored instrument in the advancement of "the excellency of the knowledge of CHRIST JESUS our LORD," through many years of useful and happy ministerial service.

We are, Rev. and dear Sir, your affectionate brethren in the kingdom and patience of JESUS CHRIST.

Signed, in behalf of the Conference,
JAMES DIXON, *President.*

IMPORTATION OF EUROPEAN BOOKS.

WILEY & PUTNAM respectfully announce to the literary public that their arrangements for importing English and other books are fully matured by the facilities afforded by their London agency, established some years since, and conducted by Mr. Putnam, at Stationers' Hall court, Paternoster Row, and they are thereby enabled to execute all orders entrusted to their care with the utmost fidelity and despatch.

As they are in constant communication with the various publishing houses established on the continent of Europe, they are enabled to undertake with certainty the supply of all books published in Germany, France, Italy, Spain, &c., and in addition to this, a well selected stock of classical and other works in the languages of these nations, is constantly kept on hand.

The want of the facilities above enumerated has long been felt, and it will scarcely be necessary to point out all the advantages they offer to Universities, Colleges, Public Libraries, Professional Gentlemen and Men of Letters: it will be sufficient to observe that there is no other establishment peculiarly devoted to the same branch of business, or maintaining so frequent a communication with the book markets of Europe.

☞ Single copies of European books imported with the same care and despatch as large quantities.

Nov. 20. 161 Broadway.

RAHWAY FEMALE SEMINARY.—The subscribers respectfully inform their friends and the public, that having obtained from Mrs. Lincoln Phelps a transfer of her interest in the above establishment, the same will be opened under their immediate direction for the reception of pupils on the first Wednesday in November next, with competent Professors and teachers, in all the branches usually taught in the best institutions in the United States.

TERMS.—Boarding, &c., with tuition in the common English branches, together with Civil History, the Physical Sciences, Mathematics, English Grammar, Mental and Moral Science, Belle-lettres, &c., $100 per term of half a year, payable quarterly in advance.

Extra expenses of Music, Drawing, Painting, modern and ancient Languages, and Dancing, at the usual prices charged by Professors.

For particulars, see circulars, which may be had at the bookstores of Messrs. D. Appleton & Co., No. 200 Broadway, and Mr. Robert Carter, Canal st., N. York.

The subscribers respectfully solicit the patronage of their friends and the public.

RACHEL HUNTER.
Oct. 16. 8t JULIA DE VEUVE.

THE REV. D. FRASER'S

CLASSICAL, Mathematical, and Commercial Academy, Twenty-fourth street, (near the Eighth Avenue.)

Terms may be known, by applying to the Principal at the Academy, from 9 o'clock, A. M., to 3, P. M.

Oct 22 tf

THE CHURCH CHOIR,

BY REV. MR. MUENCHER.

PART *Second* of the above work, bound separate containing a valuable collection of *Chants*. Just received and for sale at this office.

November 6 tf

F. CHAPMAN,

Sexton of St. Clement's Church, and General Furnishing Undertaker,

RESPECTFULLY informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, a the shortest notice and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with, at his residence No. 24 Barrow street.

Interments procured in any ground or cemetery.

June 5, 1841 yr

UNIVERSITY GRAMMAR SCHOOL,

IN the first story of the University Building, in Washington Square.

The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.

December 5—tf.

UNDERTAKER.

THOMAS D. GILLESPIE, Sexton of Christ Church, and General Furnishing Undertaker, respectfully informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice, and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with at his residence, by day or night. His coffin manufactory is attached to his dwelling. Interments procured in any ground or cemetery. Ready made Shrouds, Caps, Scarfs, &c. Printed Blank Notices, &c. Lead Coffins made in a few hours notice.

T. D. GILLESPIE, 552 Pearl street,
June 19. tf near Broadway.

NEW WORK ON LAY BAPTISM.

JUST published in one neat volume, 12mo., An Outline of the Argument against the Validity of Lay Baptism, by Rev. John D. Ogilby, A. M., Professor of Ecclesiastical History in the General Theological Seminary of the Protestant Episcopal Church.

"One Lord, one Faith, one Baptism."

D. APPLETON & CO., Publishers,
December 11. 200 Broadway.

IMPORTANT TO THE CLERGY.

THE subscriber has just received "An Essay on Gothic Architecture, with various Plans and Drawings for Churches, Designed chiefly for the use of the Clergy." By the Right Rev. John Henry Hopkins, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Vermont.

The clergy attending the approaching State and General Conventions will do well to call and examine the above. It is nearly out of print.

ALEXANDER V. BLAKE.
54 Gold, corner of Fulton street.

HOPKINS' PRIMITIVE CHURCH.

He has also a few copies of the Primitive Church, compared with the Protestant Episcopal Church, by the same author Oct. 2.

☞ CHOICE SELECTIONS.

AT the Bookstore of JOHN P. HAVEN, No. 199 Broadway, (between Fulton and Dey streets,) will be found the greatest variety of *Rich and Rare Books*, including all the Splendid London Annuals, Bibles, Prayer Books, and other Books suited to the season. ☞ Please to look in.

N. B. All valuable Books for sale in market are readily procured at this store. Dec. 4—8t.

HENRY ERBEN informs his friends and customers that he has made arrangements for the temporary accommodation of his workmen, all of whom will continue in his employ, notwithstanding the recent destruction of his manufactory, and that he is prepared to receive orders and transact business as usual.

Through the kindness of W. W. Fox, Esq., President of the New York Gas Light Company, he has been furnished with an office in their building, No. 176 Centre street, where any communications to him may be addressed.

H. E. has been fortunate enough to save a large quantity of seasoned lumber from the late fire, which will enable him to execute organs as heretofore.

October 16. tf

Important to the Protestant Episcopal Church.

A NEW COLLECTION OF CHURCH MUSIC.

ISAAC N. WHITING,

BOOKSELLER AND PUBLISHER, COLUMBUS, OHIO,

HAS JUST PUBLISHED

THE CHURCH CHOIR:

A COLLECTION of Sacred Music: comprising a great variety of PSALM AND HYMN TUNES, ANTHEMS AND CHANTS, arranged for the *Organ or Piano-Forte*, and adapted more particularly to the Worship of the Protestant Episcopal Church in the United States. By JOSEPH MUENCHER, Professor of Biblical Literature in the Theological Seminary of the Protestant Episcopal Church, Gambier, Ohio. In two parts.

Part I. Contains the Rudiments of Vocal Music, Psalm and Hymn Tunes, &c. &c.

Part II. Contains Anthems, Sentences, Chants, &c. &c.

In the preparation of this collection of *Sacred Music*, it has been the aim of the editor to furnish Churches with as great a variety of Tunes, composed in different styles, and adapted to the various occasions of public worship, as the limits of the work would permit. The collection, it is believed, will be found sufficiently copious for all the ordinary purposes of public and social worship. The *Anthems* and *Set Pieces* have been selected, as will be seen on inspection, with special reference to the Festivals and Fasts of the Episcopal Church. Instead of a figured base, the music has all been carefully arranged for the Organ or Piano-Forte, from the conviction that many performers on those instruments have not had the opportunity to perfect themselves sufficiently in the science of music, to play the harmony with facility, even of plain Psalmody, from figures.

It will be seen that the pages of the work are enriched with a variety of original compositions, prepared expressly for this collection, and also with pieces from various English authors, not usually to be met with in this country.

The Church Choir, for the short time in which it has been published, has been very favorably received by Professors and friends of sacred music. The following are selected from among numerous notices of it:

"To those who are in want of a new book, we recommend the Church Choir, very handsomely got up, and well stored with classic Church tunes in their proper identity. It is compiled by Professor Muencher, of the Gambier Seminary, Ohio, whose musical talents and taste are not entirely unknown among us. We consider it a recommendation of the book, that it is mostly made up of tunes that are no strangers in our Churches, tunes appropriate to our services, and selected with some view to particular Psalms and Hymns of our Books. We hope that by the introduction of such collections as this, we shall preserve our own good and truly sacred music."—*Editors of the Christian Witness, Boston.*

An able writer in the same valuable paper, on the importance of selecting suitable Church music, says: "One of the newest collections we have, 'The Church Choir,' by Rev. Mr. Muencher, is one of the best, so far as I have examined, for the use of the Episcopal Church; and any Choir which has a selection to make, would do well to take this collection."

"We are glad to see that the author of the 'Church Choir,' has adapted it to the wants of our Church, by giving a much larger share of music adapted to our service, than it is usual to find in works of this kind. In another respect we believe this work is to be preferred to many of the most popular collections of music; the words set to music, have not been *socinianized*. In one other respect, too, the arrangement of this will be considered by some, as being an advantage over most other collections of Church music; the several parts intended for the Organ and Piano, are written on the staff, as is customary in music for the Piano. It has not, therefore, any figured base."—*Chronicle of the Church, New Haven, Con.*

A distinguished Professor of music remarks, that "after a careful examination of the 'Church Choir,' I most unhesitatingly pronounce it the best collection of music for the Psalms and Hymns of the P. E. Church, which has ever fallen under my observation. I am particularly gratified to find in the First Part so many of the favorite airs retaining their original composition, with the additional harmony so eminently characteristic of the work.

"The *Chants* and *Anthems* of Part Second are unrivalled in their arrangement and complete melody; and I am happy to say that I have daily risen from either its private or public rehearsal, with no ordinary satisfaction, that a work so greatly needed in the Church, has at length been supplied."

No pains or expense has been spared to get the work up in a style, in every respect, equal to any collection of music which has been published in this country; and the price, for the size of the volume and execution of workmanship, is believed to be as low, if not lower, than any work of the kind.

The work may be had in the *city of New York*, of James A. Sparks, office of the Churchman, 111 Nassau-street, up stairs; at the bookstores of Swords, Stanford & Co.—F. I. Huntington & Co.—Collins, Keese & Co.—Dayton & Saxton—and of V. Blake, 54 Gold street; in *Utica*, N. Y., of I. Tiffany; in *Philadelphia*, at Hooker & Agnew's bookstore,—of Thomas Cowperthwaite & Co.—and of R. S. H. George, 26 South Fifth street; in *Baltimore*, of D. Brunner, No. 1 North Charles-st.; in *New Haven*, of S. Babcock; in *Hartford*, of Spaldin & Storrs, and of Belknap & Hamersley; in *Boston*, of James B. Dow; in *Springfield*, Mass., of G. & C. Merriam; and in *Natchez*, Mi., of Rev. Dr. Weller.

Nov. 6—8t

TRACTS FOR THE TIMES,

NO. 90.

JUST published, and for sale at this office, pp. 86 price 37½ cents, or three copies for $1. Orders enclosing the cash, will be promptly attended to, and the Tract forwarded to any part of the country by mail, or otherwise, as may be directed.

J. A. SPARKS, 111 Nassau street.

June 26. tf

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